The Christian Century

PUBLISHED WEEKLY

Dr. Fosdick: An Appraisal
By Reinhold Niebuhr

The Loyalty of Church Leaders
Editorial Correspondence

Has India Rejected Gandhi?
By Roland E. Wolseley

June Survey of Books
Reviews of Nine Important Publications

JUNE 3, 1953

In This Issue

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Coming Events

June 4. Reformed Church in America General Synod, Pella, Iowa.
June 4. Association of Founders and Friends of Roosevelt College "One, Free World" Dinner, Chicago; Chester Bowles, Ralph Bunche, Nelson Rockefeller, speakers.
June 4-7. American Friends Service Committee Institute of International Relations, Dallas, Tex.
June 4-9. Presbyterian Church, U. S., General Assembly, Montreat, N. C.
June 4-12. A.F.S.C. Institute of International Relations, Wichita, Kan.
June 5-7. A.F.S.C. Institute of International Relations, Newton, Kan.
June 7-11. A.F.S.C. Institute of International Relations, San Antonio, Tex.
June 8. Mother Church, First Church of Christ, Scientist, Annual Meeting, Boston.
June 8. Protestant Episcopal Diocese of Connecticut Conference on Alcohol Studies, Hartford; Selden Bacon, Ralph Henderson, Harry Riebout, Dudley Miller, Ernest A. Shepherd, David Works, leaders.
June 8-10. Knowles Institute for Town and Country Ministers, New Brunswick, N. J.
June 8-12. A.F.S.C. Institute of International Relations, Greensboro, N. C.
June 8-July 17. Summer Schools of Pastoral Care for Students or Clergy, Emanual Hospital, Portland, Ore.; University Hospital, Ann Arbor, Mich.
June 9-14. Augustana Lutheran Church 94th Annual Synod, Chicago.
June 9-15. United Presbyterian Church General Assembly, Carlisle, Pa.
June 9-16. National Temperance League 9th Annual National Training School, Millikin University, Decatur, Ill.
June 9-26. Butler University School of Religion-United Christian Missionary Society 3rd Annual Urban Church Institute, Indianapolis.
June 10-14. Lutheran Free Church 57th Annual Conference, Minneapolis.
June 10-14. National Baptist Convention of America Sunday School Congress, Indianapolis.
June 11-14. A.F.S.C. Institutes of International Relations, Houston, Tex.; Topeka, Kan.
June 11-17. Triennial National Interseminary Conference, Springfield, Ohio.
June 11-20. A.F.S.C. College Institute of International Relations, Spencer, N. Y.
June 12-19. A.F.S.C. Washington, D. C., Institute (College Students), Washington, D. C.
June 14. Children's Day.
June 14. Japan International Christian University Founders' Day.
June 14-17. Disciple Nebraska State Convention, Aurora.
June 14-20. Conference on the Christian World Mission (National Council of Churches), Boulder, Colo.
June 15-19. American Lutheran Church Northwestern District Convention, Reed College, Portland, Ore.
June 15-19. First Annual Meredith

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

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The Christian Century

UNDENOMINATIONAL

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EDITORIAL

CONGRESS continues to ring with indignation against Mr. Attlee and other overseas critics of the United States. So serious may be the consequences when foreign aid appropriations come up for a vote that Prime Minister Churchill has cautioned America's critics in Parliament to pipe down. However, the American people had better begin to realize that this tendency to censure American policy and most things American is worldwide and increasing. Dorothy Thompson writes that "an anti-American revolt is brewing all over the world." "Revolt" is a bit strong, but the fact of unfriendly feeling toward this country is beyond dispute. It ranges all the way from British fears that their dependence on American aid may drag them into a major war in the Far East to the practice in countries as far apart as India and Argentina of blaming all their troubles on something the U.S. has or hasn't done. The psychology behind this widespread lack of appreciation for our superlative qualities is familiar. Nobody loves a boss, even when he tries not to be bossy. Nobody loves a benefactor, even when he tries to keep all condescension out of his benefactions. The United States has not always succeeded in escaping those two pitfalls. The only way in which to preserve friendship, given the unprecedented world position this nation now holds, is to use our power and wealth with such scrupulous regard for the interests of others that in the long run their fears and jealousies will fade away. But that is a long-run proposition. Meanwhile, Americans should accept the fact of their present unpopularity, and not let politicians at home or abroad, who seek easy cheers by plays to the gallery, stampede them into calling for a foreign policy based on emotion. That's the road to disaster.

America the Unloved

Mr. Dulles Tackles A Tough One

AT THIS MOMENT the tendency to criticize the United States is concentrating on the trip of John Foster Dulles to the Middle East and India. Does the American secretary of state, demands a scornful press in other countries, think that by a hop-skip-and-jump visit to twelve nations in twenty days he can straighten out all the diplomatic problems of this troubled area? Add to this the domestic fire centered on Mr. Dulles because his conduct of the state department has not completely repudiated the Truman-Acheson policies, and it should be apparent that he is having an unhappy time. Mr. Dulles has not enjoyed what the British call "a good press" from the start of his term in office. The criticism leveled against him seems now at a peak. But the derision cast on his current trip seems to us singularly unwarranted. Mr. Dulles is the first American secretary of state who has thought it worth while to take a first-hand look at the Middle East. The significance of that fact will not be lost on its peoples. If it has done nothing else, it has shown that the United States has a genuine interest in the problems of this explosive region. But Mr. Dulles' trip has been even more important as an indication that past U.S. policies for this region—which have almost lost us the respect of the Arab world—are now subject to review and reconsideration. Rapid as the trip had to be, it must have suggested to Arab and Indian leaders that the present American secretary of state is as concerned to hear what they have to say as to have them listen to him. We do not know how much Mr. Dulles has learned while on his flying trip. Certainly he could not have been expected to produce any diplomatic miracles. But we believe that it was both courageous for him to jump into the middle of this turbulent region at this tense moment and an act of far-sighted wisdom to show thus early in his direction of the state department the personal interest he holds in the resolution of its problems.

Europe for Christians With Seeing Eyes

SO YOU ARE going to Europe this summer? And you would like to see more than palaces, art museums, cathedrals and night clubs? Year by year the number of tourists grows who are anxious to get at least a glimpse of Europe's social problems—the refugees, the war orphans, the vast tasks of city and farmland rehabilitation—and of the part which the Protestant churches are playing in dealing with them. For such American church members as want to tour Europe this summer with seeing eyes, the department of interchurch aid of the World Council of Churches (17 Route de Malagnou, Geneva, Switzerland) has prepared a booklet which lists the names, addresses and telephone numbers of key persons all over western Europe who are qualified and willing to tell visitors where to go, how to go and for what to look. This booklet does not list projects but people, which is the best way of insuring that the worthy projects are not overlooked. Apparently, this 24-page directory may be secured from the World Council just by asking for it, but we trust that many Americans will send along with their requests a contribution to the council's wide-ranging services. If there are any young Americans who are interested in working in one of the "ecu-

menical work camps" sponsored by the council—there are 27, of which 18 are in Europe—full information may be obtained from the youth department either at the Geneva address already given or at 44 East 23rd St., New York 10, N. Y. Few openings, if any, remain in this summer's work camps, but the World Council's youth department is already signing up young Christians for work in the summer of 1954.

France's Protestants Speak On Finaly Case

ELSEWHERE in this issue we present an article which summarizes the legal case that has rocked France for months past—the case of the two Finaly boys who supposedly are being kept hidden in a Spanish monastery to evade the jurisdiction of the French courts. We publish this as an informed and complete summary of this case, on which there was editorial comment in our May 6 issue. Few Americans as yet realize how deeply the abduction of the Finaly boys has stirred France, or how closely the case is being watched throughout Europe as a test of the conflicting claims of civil and canon law. One development since Dr. Perlzweig wrote his article requires notice. About two weeks ago the Protestant Federation of France got into the public discussion of the Finaly case by endorsing a statement, first drawn up by the Committee for Judeo-Christian Friendship, which criticizes the smuggling of the boys into Spain. The statement also criticizes the act of Mlle. Antoinette Brun in having the boys baptized. After calling for "universal reprobation" of those who had a hand in spiriting the boys across the Pyrenees and refusing to return them, the Protestant resolution calls on the French government to take all necessary steps to see that the children are "unconditionally" brought back. It calls the idea that the Roman Catholics who have the children can impose on the French government conditions for their return "unthinkable." Meanwhile, the papal nunciature in Paris has announced that the Vatican is not concerned with the case. But if the French public's indignation keeps on increasing at the pace shown in recent weeks, the pope may change his mind. Leading Catholic churchmen in and about Paris are alarmed at the damage which continued defiance of the French courts is doing to the interests of the papal church.

Catholic Philosopher Chides Romanists for Apathy

NUMBERS of Protestants believe that the United States is being swept by a Roman Catholic campaign of evangelism which never pauses, never wearies and may in time make this a Catholic nation. Official Catholic sources do nothing to discourage the spread of this belief. They extract the last ounce of publicity value from every conspicuous conversion. But Dr. John A. O'Brien, Notre Dame's genial philosopher, says it isn't so. Father O'Brien, who has written several books telling of the experiences of noted Catholic converts, says that a survey he has made shows that the members of his church are not half as zealous as Protestants in seeking members, and that those Catholics who do try to win converts are nowhere nearly as successful as the Protestants in their evangelistic efforts. The study made by Father O'Brien may be found in the June issue of the *Catholic Digest*. Using the Gallup poll technique, Father O'Brien asked two questions of a representative cross section of the American church public: (1) Have you ever tried to get anyone to join your religious group? (2) Did you ever succeed in getting anyone to join? He lets his indignation loose on his fellow churchmen for what the results show. Of the Catholics, 72 per cent had never tried to get anyone to join their church. Among the 28 per cent who had tried, only 17 per cent succeeded. But of the Protestants, 59 per cent had tried to win converts, and 43 per cent of these succeeded. So far as winning America is concerned, the 120,000 converts which the Catholic Church is now claiming annually would have to be multiplied at least ten times to make that even a possibility. Dr. O'Brien, trying to determine why Roman Catholics are not more active in seeking converts, puts much of the responsibility on the layman's feeling that this is the priest's job.

Do the Words Mean Anything?

CHURCH RESOLUTIONS may be important when they point toward definite policies of action to follow. But if they are no more than pious verbal exercises, something adopted as a sop to conscience and then filed away in the minutes, they contribute to the derision in which the churches are too often held. One can hardly read the resolution on the Central African Federation adopted by the British Council of Churches without wondering into which of these two classes it falls. Our readers are familiar with the African opposition to the formation of this federation, and of the cautious way in which the English churches tried to persuade the Churchill government to go slow in establishing it. Now that federation is a sure thing, the British council, at its recent Birmingham meeting, resolved:

> The British Council of Churches has throughout been concerned that if the scheme for the Central African Federation were adopted, it should carry the confidence of the African people involved. Now that the scheme has been determined, the council records its continuing conviction of the importance of winning African confidence in its working out. With a view to the achievement of a true partnership, which is the declared intention of the scheme, the council urges early and energetic steps to secure:
>
> 1. The provision, by such rapid stages as may be practicable, of equal educational opportunity for all races;
>
> 2. The removal of any racial restrictions there may be on training for, and admission to, skilled employment and the professions;
>
> 3. The increasing participation of Africans in local, territorial and federal government;
>
> 4. The progressive reduction of discriminatory practices based on purely racial grounds.

The words sound all right; do they mean anything? For the brute fact is that the Central African Federation has been formed in large measure because the whites in the region affected believe that, by taking policy-making authority away from London, they can insure that the very things the churchmen say must "early" be secured shall not come to pass. If this turns out to be the policy of the white settlers when they start running things, what do the

British churchmen intend to do? Point to this resolution as proof of the correctness of their own position, and then adopt another saying "Naughty, naughty" to the indifferent settlers?

Atlanta Does Itself Proud

SHOULD you feel discouraged over race relations in this country, take a few minutes to think about Atlanta. Here is a city which has been accused of extreme backwardness in racial matters. It lies in Georgia—the state of the Talmadges, 'Gene and Hummon—where the Klan has been an unusually pestiferous nuisance and the color-line is zealously guarded in every matter pertaining to the schools. Yet at this year's Democratic primary in Atlanta, that city gave one of the most convincing demonstrations so far afforded that race relations are getting better. By 22,259 votes to 13,936 the citizens of Atlanta elected Dr. Rufus E. Clement, the Negro president of Atlanta University, an institution for Negroes, to the city's board of education. Everything about this election was encouraging. Dr. Clement defeated a white man who had served on the board for 26 years. He did so in the face of charges by the Democratic city machine that he was a radical, a near-Communist listed as a member of subversive organizations by the House committee on un-American activities. When the election returns were in Dr. Clement's white opponent promptly sent him a telegram of congratulations. Two other Negroes won in the same primary, but these were ward contests in Negro sections of the city. Dr. Clement was chosen by the Atlanta electorate as a whole. The city's citizens showed their readiness to judge a candidate on his merits, to ignore the accident of birth, and to see through an attempt to cash in on the communist scare. They have a right to feel proud of themselves.

Continue Children's Fund Without U.S.?

OF COURSE expenses have got to be cut, but why begin with the U.N. International Children's Emergency Fund? That was what happened recently when the U.N. Social Committee recommended continuation of the fund. The other 16 nations on the committee voted for it, but the representative of the United States—your representative and mine—abstained. The announced reason was that Washington had not made a decision on the fund's future. It is high time the decision were made, and favorably. UNICEF was set up following World War II to feed the starving children of war-shattered Europe. Since then it has broadened its relief program to include Africa, Asia, the east Mediterranean lands and Latin America. All together it has reached 60 million children in 70 countries with powdered milk and supplementary foods. Thirty million children have been inoculated and treated in an attempt to prevent and cure various diseases. And this is no hand-out program. All the aid that has been given has been matched by local goods and services. UNICEF's continued ministry has done a great deal of good and it is still needed. It indicates that international action need not be solely concerned with the merciless struggle for power. Sixty nations contribute to the fund, but many are poor and the American contribution is necessary to its continued effectiveness. Last year Congress authorized over $16 million for the fund, but appropriated only $6.6 million. The balance of more than $9 million should be paid, as the President requested. But unless an additional sum is authorized, we shall have served notice that we, the people of the United States, have decided to attempt the wicked and impossible policy of isolationism from the world at its point of greatest need—aid to hungry and sick children. If you are not that kind of isolationist, you should so inform your senator and congressman.

Corporations May Be Good Citizens Too

WHAT IS a corporation? A view long held is that it is a legal entity having the status before the law of a person, so that it may make profit by engaging in business, but not encumbered by the civic, social and religious responsibilities which weigh upon the conscience of any right-minded person. Recently that idea has begun to change. The change will be assisted by a decision made on May 21 by Judge Alfred A. Stein in superior court, Newark, N. J. Judge Stein held that corporations not only have a "valid right" to make financial contributions to educational institutions, but have "a solemn duty" to do so. Some stockholders of an East Orange manufacturing company had challenged the right of the company to make a contribution of $1,500 to Princeton. They complained that the use of the company's funds was restricted by its charter and by the laws to "the purpose of creating profits for its stockholders." Judge Stein disagreed. He said that British as well as American law holds that corporations possess incidental as well as expressed powers, and ruled that "the contribution here in question is toward a cause intimately tied into the preservation of American business and the American way of life. Such giving may be called an incidental power, but when it is considered in its essential character, it may well be regarded as a major, though unwritten, corporate power. It is even more than that. In the court's view of the case, it amounts to a solemn duty. . . . It needs no proof that the universities and colleges of the land are eleemosynary institutions. At Princeton, as at most American colleges, the tuition paid for instruction meets only fractionally the per capita cost." The court observed that the college youth of today "furnish tomorrow's leaders in business and government," and so the support of colleges builds the essentials for democratic life. The decision may be appealed.

Is the Universe Just Getting Started?

FOR any who have been worrying about what the second law of thermodynamics might be doing to wind up the affairs of the universe, a recent speech by Dr. Edwin Hubble, astronomer at the Mount Wilson observatory, before the Royal Institution in London, should provide some reassurance. Dr. Hubble says that the 200-inch telescope on Mount Palomar is making possible spectroscopic studies which indicate that the universe is expanding and at a rate

which suggests that the extra galactic nebulae, now found in all parts of an outer space hitherto beyond the astronomers' reach, were close together at about the time the earth was born. Since this is generally set at about 1,500 million years ago, it seems reasonable to conclude that this expanding universe is only getting well started on its expanding career. . . . George F. MacLeod, founder and leader of the famous Iona Community in Scotland, has been chosen as the first Fosdick professor at Union. (See the Century for May 20, page 595.) . . . A district judge in Minnesota has ruled that the school in Pierz, Morrison county, is not entitled to public funds because it has been run as a full-fledged parochial school, holy water fonts and all, but that the school in Buckman, same county, should receive state funds because "no one in Catholic garb" did any teaching and "a holy water font not much bigger than the human hand was never filled and never used."

General Board Meets

[EDITORIAL CORRESPONDENCE]

Chicago, May 20.

THE GENERAL BOARD of the National Council of the Churches of Christ in the U.S.A. meets five times a year. Its May meeting, which usually takes place in Chicago, provided added reason for believing that the board is gaining in stature as an institution of importance in American religious life. Since dinner last night this meeting, which this time has drawn a truly representative attendance of more than fifty, has made news on several matters.

The board issued a statement defending Protestant leaders against attacks on their loyalty and set up a committee on the maintenance of American freedom.

It approved a friendly-to-labor statement as its Labor Sunday message to the churches of this country.

It called on member denominations to translate the cooperation they practice in the National Council into closer cooperation in local communities and in states.

It voted to approve the inclusion of clergymen, on a voluntary basis, in the federal old age and survivors insurance law, providing it is done without weakening church pension systems.

Without intending to do so, the board began to debate a statement, as yet unpublished, on the application of Christian principles to economic life.

It decided it was not yet ready to express an opinion on the merits of the proposal made by Senator Bricker to limit the powers of the President to make treaties.

It urged the admission of more refugees, as the President has requested.

It incorporated the Student Volunteer Movement into the National Council of Churches.

It initiated steps to recruit more chaplains to give religious ministry to the people in the armed forces.

I

The same problem that faced the board when it met in New York in March confronted it when it convened in May in Chicago. Then Bishop Oxnam was having a set-to with the House committee on un-American activities. Now Mrs. Mildred McAfee Horton, a vice-president of the National Council of Churches, had been denied a previously proffered appointment to the U.N. Social and Economic Commission. This morning members of the General Board read in the *Chicago Sun-Times* a column by Marquis Childs, who said that this distinguished educator and wartime commander of the Waves had been informed by the state department that her appointment had been dropped "to avoid embarrassment" to Mrs. Horton and to the department. Part of the occasion for the embarrassment, according to Mr. Childs, was "her listings with the House un-American activities committee" as published by a "small hate sheet." "In those listings, as printed, great emphasis was put on her connection with the National Council of Churches, the organization of Protestant churches in this country."

Soon after the meeting convened James E. Wagner of Lancaster, Pennsylvania, said he was getting tired of repeated efforts made in certain quarters in Washington to impugn the patriotism of Protestant leadership. He felt the board should appoint a committee to answer the charges against Mrs. Horton and to call for her vindication. Jasper Crane of Wilmington, Delaware, asked that the matter be referred to a committee on the maintenance of American freedom, which had been authorized at the March meeting. Eugene C. Blake of Philadelphia said only five members of the 15-member freedom committee were present, so these five plus four others settled down to deal with the matter. Their statement, brought in some hours later, did so in this fashion:

It said that "for the General Board . . . to comment specifically upon situations and statements which throw into question the patriotism and integrity of certain of its leaders would be to dignify out of all proportion such statements or situations." It quoted a statement by President William C. Martin of the National Council that church groups are concerned to combat communism, and "if any Communists are carrying on their subversive work under the guise of serving the church, all who have the responsibility for leadership in the church should insist that such deception be exposed." It said the N.C.C. "is and always has been unalterably opposed to communism." The General Board then expressed "its confidence in the loyalty of the lay and clerical leaders of its constituent churches" and "its conviction that these churches are among the greatest bulwarks of freedom in the United States." After debate the statement was approved in this form.

II

The debate occurred because several felt that this statement was too weak; that the board had dodged the issue, which was to defend Mrs. Horton from false charges, some of which seemed also to involve her association with the National Council of Churches. Bert Bouwman of Michigan said Mrs. Horton, Bishop Sherrill and Bishop Oxnam, all of whom have been attacked, "are carrying the ball for the churches" and that they should be upheld by name. Miss Helen Kenyon, former moderator of the Congregational Christian Churches, pointed out that Mrs. Horton "cannot serve her government because there are laid against her some unsubstantiated charges coming out of a file." Miss

Kenyon moved that the N.C.C.'s Committee for the Maintenance of American Freedom be given power to act, and that it should formally request the House committee on un-American activities to disclose how it compiles its files, on what basis it makes information available to the public, and so forth. Franklin Clark Fry, president of the United Lutheran Church, opposed giving the committee, of which he is a member, power to act on its own initiative. "When dealing with issues of this importance," he said, "we had better go slowly and take all our people with us." Miss Kenyon's motion was in effect defeated by being passed on for information to the N.C.C. committee.

The personnel of the N.C.C. Committee on the Maintenance of American Freedom, as announced here, is Bishop Henry Knox Sherrill, chairman; Robert P. Daniel, president of Virginia State College; Arthur S. Flemming, director of the Office of Defense Mobilization; J. R. McCain, president of Agnes Scott College; Reuben Nelson, secretary of the American Baptist Convention; Charles C. Parlin, New York attorney; Paul C. Payne, head of Presbyterian, U.S.A., religious education; Charles N. Tuttle, New York attorney; Charles E. Wilson, New York industrialist; T. B. K. Ringe, Philadelphia lawyer; Bishop G. Bromley Oxnam of Washington; Mrs. Horton, Mr. Crane, Dr. Fry, and Mrs. Norman Vincent Peale of New York. It is to be noted that all live in the eastern tier of states. Should such discrimination be taken for granted?

Before this discussion was over an announcement was made that a pamphlet, *Plain Facts on the National Council of Churches,* has been prepared to answer persistent misrepresentations concerning the council. The first copies to come from the press were available at this meeting. They are signed by representatives of 29 of the 30 participating denominations, and reproduce a letter from the thirtieth, which says endorsement is withheld only because those who had to decide for that denomination believe the best answer to such attacks is silence. Copies of the pamphlet, which deals principally with allegations made by McIntire, Kaub and Bundy, may be obtained by writing Samuel McCrea Cavert, general secretary, National Council of Churches, 297 Fourth Ave., New York 10, N. Y.

III

The General Board looked sharply at the Labor Sunday message, but passed it without significant changes after some discussion. Some members found difficulty in accommodating themselves to the idea that the church should speak with special appreciation of organized labor, even on Labor Sunday, but they were in a small minority and soon subsided. The message will be published on or about Labor Sunday.

The biggest surprise at this General Board meeting, to those who knew the doubt with which many denominational leaders viewed the rise of the National Council, was the acceptance by the board of a plan for strengthening interchurch cooperation in local communities and in states. That this plan was wholeheartedly accepted here today is owing largely to the leadership of the new committee on policy and strategy. Strengthening ecumenical relations on subnational levels was its first undertaking. The achievement of a cooperative policy here is its first major victory. As presented by Glenn W. Moore of the Presbyterian, U.S.A., Church and adopted by the General Board, the plan requests the denominations to "encourage their congregations to cooperate with each other," to "project denominational program emphases simultaneously in order to enhance their community impact," to find which areas of work can best be cultivated denominationally, which interdenominationally, and which require both approaches, to "present the cooperative work of a denomination as an integral part of its own accomplishments in its official meetings, printed literature and reports," to pay their equitable share of the costs of cooperative work, and to identify themselves as cooperative churches in all their publicity.

The National Council is asked to strengthen its relations with state and local councils of churches, and ways are suggested in which this can be done. The whole program as here launched will take a good deal of time to work out, but it should give a new surge of power to cooperative Christianity everywhere.

Two years after the General Assembly of the Presbyterian Church, U.S.A., asked the National Council for advice on inclusion of clergy in social security, the General Board at this meeting approved a single sentence endorsing voluntary participation "with appropriate credit for existing retirement systems." In the meantime, several churches including the Presbyterians have approved voluntary participation, and others, including the Southern Baptists, are studying what they should do. Roswell P. Barnes of the National Council Division of Life and Work reported that five bills have now been filed in Congress authorizing clergy participation in social security, that hearings may be held soon on these bills. He said a conference has been held in Washington between congressmen interested in this legislation, representatives of church pension organizations and the National Council.

IV

The resolution opposing the Bricker proposal for a constitutional amendment, which was submitted by the department of international justice and good will, said this action (S.J.1) "would substantially restrict the treaty-making powers of the President and the Senate and would effect far-reaching changes in the process by which heretofore our nation has conducted its foreign affairs. The power of the United States to make treaty arrangements for collective security, for commercial relations, and for the effective control of atomic energy and weapons of mass destruction would be seriously jeopardized . . ." The resolution had been carefully worked out in a departmental meeting, where it had received the approval of 23 of the 24 persons present. Apparently a copy of the proposed action had reached J. Howard Pew of Philadelphia in advance, for he arose as soon as the matter was presented and read a 25-minute address. His typewritten manuscript ranged over the subject of the use and abuse of presidential treaty-making powers from the Declaration of Independence through the Federalist papers down to a long discussion of cartels, which Mr. Pew opposes.

Opponents of the Bricker amendment called for Walter W. Van Kirk, secretary of the N.C.C. department which had brought the motion. Dr. Van Kirk said that the proposition is unnecessary and crippling; that the President, the

secretary of state, the attorney general and other officers of the government oppose it; that our participation in agreements for the regulation of armaments would be impossible if the Bricker amendment is passed. But Mr. Pew was backed up by Philadelphia Lawyer Ringe, who attacked the competence of the General Board to deal with the question, saying he could "find nothing in the constitution of the National Council of Churches which authorized the General Board to debate a proposed amendment to the U.S. Constitution." After some further discussion, the board agreed with Charles P. Taft that it was not prepared to reach a decision on the matter, and it was referred for further study and report later.

Mr. Pew's success did not last, however. The report of the National Lay Committee, of which he is chairman, ran into rough weather when it was presented by Craig R. Sheaffer, assistant to the secretary of commerce in Washington. Mr. Sheaffer reported that the 70 members of the lay committee had recently met in executive session at their annual meeting at Hershey, Pennsylvania. They had considered Bible reading in the public schools, which they favor; the character guidance program of the chaplains in the armed forces, which they approve; and the proposed statement of the department of church and economic life entitled "Basic Christian Principles and Assumptions for Economic Life," which they consider "totally unsound." Mr. Sheaffer said that "if the promulgation of any statement on economic life is necessary, which we seriously doubt," then it must be worked out by long study. He expressed the "unqualified opposition" of the 70 members who were at Hershey to the proposed statement or to any modification thereof.

Bishop Martin stirred uneasily in the chairman's chair and observed that the lay committee's views would be noted, but that the report to which they objected would not come before the board before September. He then recognized J. Irwin Miller of Columbus, Indiana. Mr. Miller said he is a member of the lay committee and of the General Board as a representative of the Disciples of Christ. He also indicated that he is businessman and a member of business organizations, but that he disagreed with the report of the lay committee. That committee, he pointed out, had said that "every paragraph" of the proposed report "justified the most severe criticism," and that the committee had voiced doubt that the church should take any action on economic life. It was Mr. Miller's view that the church could "not exclude any subject or group from the prodding of the Christian conscience." "All groups in economic life," he said, "need to have their consciences prodded and always will. If the National Council of Churches vacated this responsibility it would vacate one of its main fields of service to Christians everywhere." His brief statement was followed by the most prolonged applause of the day. Bishop Martin again stirred uneasily and reminded the board that the discussion was premature. In a parliamentary sense, it was, for the document that was under public debate is still private. But the issues seem to have a certain familiarity. H.E.F.

An Orchid for the Weather Man

EDITOR THE CHRISTIAN CENTURY:

SIR: The Man of the House, before leaving for the office, was listening to the broadcast of the weather man. He listened patiently to what seemed to be an encyclopedia article on meteorology. As paragraph followed paragraph, his frown became deeper and his face fiercer. Finally the explosion burst: "Well, of all the blank blank idiots! What does he think he is doing, writing a book on cosmic rays? And what does he think we are, blank blank graduate students? Here I want to know whether it is going to rain today. Does he tell me? Don't make me laugh! He gives a lecture on cold pressure systems 2,000 miles away in Montana, or a warm air mass down in Louisiana shaping up to meet in a world series battle with an iceberg coming down from Hudson's Bay. Good night!"

He had a grievance, even if it did not call for so many blanks. All of us, eager to find out whether it will rain on the Fourth of July picnic, are frustrated to be told that the precipitation around Beatrice, Nebraska, was point 6, or that the isobars running down from Denver to Santa Fe reveal high pressure and that small-craft warnings are posted at Galveston, Texas. When all we want to know is whether it is going to rain in Pittsburgh! Consequently the weather man is reviled; he covers too much territory when we are in a hurry.

I rise to the defense of this public servant. I present him with an accolade, or at least an orchid. I even propose that he be ordained a minister of the gospel, or at least a licensed exhorter. For every morning, in his reports of high pressure or cold air masses half a continent away, he preaches the gospel of national interdependence, and that is a gospel much needed. His eye, swinging from Wyoming to Maine, enforces the truth that no man, no city, no state lives to him- or it-self. We are members one of another when it comes to weather. There is no special weather for Parkersburg, West Virginia, that is not affected by what is happening with the weather in South Dakota or Alabama. The country, to a large extent, is tied together in one bundle of life, for better or worse. The lecture on meteorology becomes a symbol of a larger truth that whatever affects one group in the nation has its effect on others. If there is a low pressure area in buying power, it will have its disastrous effect in other areas. If full citizenship is denied to one group of people, all citizenship is insecure. We rise and fall together.

The same is true of a wider weather map, the world. What happens in China is as near as our front door, and it soon comes in at every front door in the land. There is no East that is far. The Far East is as near to every home as is every 18-year-old boy in that home.

Christopher Morley summed it up: "The man about town must become the man about planet."

Yours,

SIMEON STYLITES.

Fosdick: Theologian and Preacher

By Reinhold Niebuhr

ORDINARILY a great prince of the pulpit might count in the history of religious life, but not of religious thought. His influence is bound to be enormous; but the pulpit does not necessarily affect the trends of theology. In the case of Dr. Fosdick we have to deal with a man who by his great religious and homiletic gifts built one of the great churches of America, but who did it, as it were, "on the side" while he was occupying a chair in a theological seminary, and while as the author of many books he profoundly influenced the theological climate of his day.

Speaking of theological climates will remind us how variable the weather of religious thought is, or, to change the simile, how the battle lines change from generation to generation, so that it is necessary to reconstitute in our memories the position of a previous day; in this case, the day a quarter-century ago when Dr. Fosdick stood at the height of his powers and influence. It was a day in which the old evangelical piety of American Protestantism, so vital in its earlier form and so potent in taming an advancing frontier, had hardened into a graceless biblicism and legalism.

Danger of Obscurantism

The relation of biblical truth and evangelical grace to the regnant culture of a civilization, whether classical or "progressive," is always a problem. This truth is transmitted dramatically, historically and, in the modern parlance, "existentially." As it stands above the ordinary means of verification by the test of "rational coherence" it is always in danger of corruption through obscurantism.

In our nation it succumbed to this danger. That part of the church which maintained an effective contact with modern culture stood in danger of capitulating to all the characteristic prejudices of a "scientific" and "progressive" age; and that part of the church which was concerned with the evangelical heritage chose to protect it in the armor of a rigorous biblicism. It reduced biblical truth to literal "facts" which the believer was obligated to believe, as it were, in defiance of the scruples he might have acquired by a historical analysis of the biblical corpus, embedded in history, or by the tenets of a scientific culture. In this situation it was regarded as impossible for a cultured or intelligent man to preserve his Christian faith. It is questionable whether Christian orthodoxy was more consistently obscurantist in any other country than in our own.

A Relevant Faith

It was in this situation that Dr. Fosdick did his creative work and performed his theological task. The briefest way of describing its significance is to say that he challenged theological obscurantism as a basis for faith and made it possible for the cultured classes to appreciate the "intellectual respectability" of the Christian faith. That was the basis of his tremendous influence on the student generation two decades ago and upon the thinking people in all walks of life; for he not only resisted the claims of the obscurantists but affirmed the message of biblical faith in such a way as to prove its relevance to the experience of modern men, who, it must be noted, were proved on analysis to be real men with man's perennial needs, however modern they might be.

Fosdick's *Modern Use of the Bible* embodies his conviction that it is not necessary to exempt the historical elements of the Bible from a scrupulous historical scholarship to guard the faith. It was this conviction which was so reassuring and emancipating to thousands in the college generation. I remember the time when hundreds of scholars flocked over from the university to Union's big lecture hall to hear Fosdick expound the essential message of that book. But the emancipation from biblicism and biblically based obscurantism would not have been creative religiously if it had not been leagued with a warm personal piety. He understood how to make the biblical message relevant to the whole range of human problems. His *Manhood of the Master* and his *The Meaning of Prayer, The Meaning of Faith* and *The Meaning of Service* were little books which probably exercised more influence in their generation than any other religious volumes. Their sale ran into millions; and for all I know it still continues, for several of them at least are not "dated" in any way.

Fosdick the Man

In assessing Fosdick's religious influence I hope it will not seem irrelevant to observe that it was so potent not only because of his remarkable gifts of mind and heart both in the written word and in the pulpit, but also because he revealed a remarkable degree of Christian grace in his life. One ought to expect a theologian to be a Christian; but one cannot take it for granted, as those of us who are theologians well know. At least one cannot take for granted that general and yet very unique quality of "grace": a complete absence of egotism in its various forms of vanity, jealousy and pride. Since Fosdick was the most celebrated preacher of his day, and since pulpit success is a notorious corrupter of character in the ministry, this quality of grace was the more remarkable. I will dare offense by reporting a personal experience to adorn my appreciation of the totally unspoiled character of a great man.

When I came to Union a quarter of a century ago I had written an article which was published just after my call to the faculty but before my personal advent at Union. The article, which was written in my brashest and most sophomoric manner, was entitled "How Adventurous is Dr. Fosdick?" If I remember correctly it chided him for not participating in what was then known as a prophetic criticism of our civilization.

I was naturally embarrassed to find myself on the faculty with an eminent man whom I had treated with little grace. Dr. Fosdick met the situation with characteristic freedom from embarrassment. He invited me to preach for him

and after the service bade me linger in his study. He told me, without referring directly to my attack upon him, that it was his conviction that each generation had only one battle in its system and would have to trust to the next generation to fight subsequent battles. There was a special quality in this modest disclaimer, for Dr. Fosdick proved in two decades of preaching at the new Riverside Church that no one in our generation could illumine the ethical issues which modern man faced in our technical society with greater rigor and honest discrimination than he. This encounter with Fosdick taught me more than any controversy with him could have done. Subsequent experiences only reinforced the impression of a man who was singularly devoid of preoccupation with self.

It would be idle to deny that the lines of tension, if not the battle lines, have changed in the past quarter-century. Today there is concern that the unique emphasis of biblical faith shall not be obscured by philosophical speculation or by the affirmations of "natural theology." But the battles which Dr. Fosdick won for all of us in his day established ground upon which we still stand and which we must guard against new tendencies toward obscurantism, even though these are tendencies which are prompted by theological sophistication rather than cultural backwardness. The freedom of the Christian historian to examine the history and the literature of our faith honestly, and the freedom of the Christian to gain his faith without slavish regard for "facts" of history, interpreted literally so that they cease to be facts apprehended by faith and turn into bad history—these freedoms belong to the best tradition of Christianity and they are the prized possessions of our generation. While honoring a great prince of the pulpit we must not forget the significance of his theological work in this task of emancipation.

Gandhi's Place in the New India

By Roland E. Wolseley

ONE of the attractions of my Fulbright assignment to southeast Asia is the opportunity it has given me to see the place held in the new India by the ideas of Mahatma Gandhi. The mahatma's bony, *dhoti*-clad figure is represented everywhere in India in statues and portraits. His thin, wrinkled old face with the drooping spectacles is pictured in every conceivable place—bus stations, police offices, printing plants, even exclusive hotel lobbies. His name is on the lips of Indian people as often as the word "democracy" is on the lips of Americans during a presidential election year.

But Gandhi is more and more being seen as possessed of a greatness and an extraordinary spiritual power that the Indian people, fully aware of him as they are, insist they cannot match. Consequently, when a foreigner suggests that Gandhi might have solved such and such a problem —that of Kashmir, for example—in such and such a way, the answer usually is: "Yes, Gandhiji would use nonviolent methods in that situation. But we are not Gandhis. We do not possess his spirituality or his self-discipline."

This talk reminds visiting Christians of nothing so much as the plea among their own folk, alleged followers of Jesus, that only he could do what he did in certain social situations. The parallel is surprising and disappointing. It reveals, no doubt, the common human tendency to escape the inconvenient consequences of loyalty to an idea or to a courageous spiritual leader.

I

Before I left America, many young journalists hinted to me that Gandhi's way was being rejected on the score that he espoused ideals no ordinary Indian mortal could live up to. But I did not believe these hints; I did not wish to. Was not India the land of philosophical pioneers and countless religious idealists? Did it not have thousands of sadhus? Were not its people engrossed in religion? Had not India used successfully, not so many years ago, Gandhi's technique of nonviolent resistance? How then could the mahatma's ideals be ignored today, only a few years after his assassination?

Now, after more than a year in India, which has included wide travel and the variety of acquaintance that usually falls to the journalist and teacher, I am convinced that Gandhism is on the wane. By no means, however, is this an individual conclusion. It has been reached by Christian missionaries, government officials, journalists and social workers alike.

It was to be expected, of course, that there would be a descent from the exaltation induced by the day of shock, January 30, 1948, when "the Old Man," as even his deepest admirers now refer to him, was shot. The great exponent of *satyagraha* and ahimsa had sacrificed so much; now he had lost even his life; so it was natural for his philosophy to take on fresh power. But even then the scramble for political preferment was on. The ideals of Gandhi had already become tarnished and were only momentarily renewed by his assassination. The country stood still as it offered overwhelming tributes. But soon life reverted to normal. Today, with *Bapu* gone for over five years, what is the situation? To this observer it appears to be this:

To a tiny but growing segment of the Indian people Gandhism is an expression of modern communism. Certain of his followers who have recently been in China see in the communism of the People's Republic the fulfillment, to a great extent, of Gandhi's aims for India. J. C. Kumarappa, graduate of two American universities and head of several social work groups rooted in Gandhian ideals, insists that Gandhism is simply communism without violence—as if this is a "simple" distinction! This view is naturally encouraged by Communist party members whenever and wherever possible.

To another small group, but a diminishing one, Gandhi is a saint to be emulated self-sacrificially. Their latest tribute is an eight-volume biography, *Mahatma: Saga of a Great Life,* by D. G. Tendulkar, selling at Rs. 180 or about $40—not a price for poor people. This is easily the most elaborate—if not the most readable—account of Gandhi's life and ideas yet published. Other projects of this group are ashrams, including the one continuing at Gandhi's experimental village, Sevagram, near Wardha, in the hot central portion of India. Sevagram is peopled by men and women who are striving admirably to live as Gandhi prescribed—leaders like Aryanayakam and Asha Devi, his wife, Murray Rogers and his family, and Marjorie Sykes. Then there is Acharya Vinoba Bhave, generally considered the outstanding Gandhi disciple because of his extraordinarily successful land reform program. Another outstanding leader was Acharya R. K. Mashruwala, editor 1948-52 of Gandhi's paper, *Harijan.* Mashruwala died unexpectedly in September 1952. Hardly a tribute to his memory failed to mention the incalculable loss to those who hoped to perpetuate Gandhian principles and practices.

II

A third group, somewhat larger, consists of men and women in more or less prominent and comfortable positions in Indian life who revere Gandhi—government officials and successful doctors, lawyers and businessmen. Their attitude is best illustrated by the statements they made at the time of Mashruwala's death. Said one: "Tears alone befit the occasion, words fail to express even in part what feelings even do not fully express. . . . An angel has gone back to his place." From a political leader came this: "He was one of the greatest exponents of Gandhism and a great disciple of the father of the nation." A national figure in the Congress party declared: "Sri Mashruwala carried aloft the tradition of Mahatma Gandhi through the *Harijan.* In him the country has lost an honest and fearless critic and a great thinker."

These people express themselves in poetry as well as in speeches and press conferences. But they are in the grip of social practices and under social pressures that make it impossible for them to pay more than lip service—or so they believe. For example, provincial officials among them sometimes do not see or do not wish to see the discrepancy between the simplicity of Gandhi's life and their own displays of luxury. Gandhi went for quiet walks among the villagers; they rush about in plushy official motorcars. Anyone who has been anywhere in southeast Asia knows that this startles animals, cyclists, rickshaw pullers, tonga drivers, pedestrians, and modest motorists in bantam cars —and endears Mr. Big to no one.

Part of this group is the growing number of people who have become Westernized rather than Britishized. American influence, especially in business methods—many of which, to be sure, are much needed—is not altogether compatible with some of Gandhiji's ideas. These Westernized folk do not even write poetry or give speeches about Gandhi. For them he has little real meaning, although his picture hangs on the office wall in the spot where we Americans usually display a sign reading "Think" or a photograph of the revered founder. This display of pictures of the mahatma is analogous to the pictures of Jesus of Nazareth hanging on the walls of an American church-sponsored college that enthusiastically shelters an R.O.T.C. unit, or in a church whose members discourage attendance by Negroes at their services.

In this Westernized group are those who fast to achieve some political, economic, or personal purpose. Starvation periods are embarked on in India today by disgruntled college students and by quarreling neighbors. Gandhi's fasts were intended both to obtain public support for some social or political reform and to cleanse himself spiritually.

III

Next we come to what the old books on India call "the teeming millions"—the 250 million villagers. What do they think of Gandhi? No one knows; in fact, no one knows much about what they think of anything. But they know *of* him; they always came forth in huge numbers when he neared the villages. Among these masses he had his widest publicity as well as his best following.

Millions follow Gandhi's simple way of life because they have little other choice. They do not comprehend much of his social idealism and they cannot judge his principles critically. He is their great friend, the father of their country, but now gone. They are puzzled and sometimes resentful at the continued failure of their new rulers to rid them of their troubles, but as ever in this ancient land they go on working in the rice paddies or on the banana or tea plantations to keep body and soul together. The factory workers in the big cities are more alive to the current situation. They are more easily reached in large numbers.

Finally there are the anti-Gandhi people, Anglo-Indians or British and even some middle-class Indians, who dislike his mixing of religion and politics. This group is perfectly candid, calling the mahatma a fraud who deceived his countrymen. They generally understand little of what he actually did and stood for.

IV

From all groups except the last are drawn the persons active in the associations formed since his death. On his recent return to India Louis Fischer, the American author and biographer of the mahatma, declared that he found the spirit of Gandhi dead. That seems to me an exaggeration. The spirit of Gandhi is waning, to be sure, but to say that it is dead is to ignore the labors of these organizations. They are striving to perpetuate Gandhi's ideals, through the Gandhi Memorial Trust, the Kastur Bai Trust, and the Harijan Sevak Sangh, which encourages self-help among villagers.

But these associations cannot be compared with the Christian church and its worldwide fellowship propagandizing for its Founder. Here the comparison with Jesus ends. Gandhi has no great organization at least nominally behind him. The associations dedicated to him are chiefly discussion groups, rural university programs, collectors of money for charitable purposes, and repositories of books and personal belongings of their leader.

Indians themselves are breaking the frail form, embodiment of spiritual greatness, that was Mohandas K. Gandhi. For Gandhi, like Jesus, is finding it more and more difficult to remain whole in the hearts and minds of his people.

The Finaly Affair

By Maurice L. Perlzweig

THE HOPE that the Finaly children would be returned from Spain to the jurisdiction of the French courts, which has been encouraged by repeated reports from Paris, has not been fulfilled. Nor is there any immediate hope that the Capuchin monks who hold the children in a remote and inaccessible monastery in the Pyrenees will give priority to the demands of the French courts and the desires of the French Roman Catholic Church over their own medieval conceptions of the relations of church and state. It is known that a Catholic emissary, sent to Spain to secure the release of the children, has returned empty-handed.

There can be no doubt that the French government is anxious to bring to an end this unhappy affair, which has stirred French public opinion to its depths and has produced a recrudescence of militant anticlericalism, the echoes of which have been heard in the Chamber of Deputies itself. The French government has left no doubt that it feels itself under an obligation, if it is not to abdicate its authority and the sovereignty of the French state, to exert every effort to secure the return of these French-born children, who were abducted to Spain in order to nullify a judgment of the French courts. A single word from the Vatican addressed to the recalcitrant churchmen in Spain would solve the problem. France has long had diplomatic relations with the Holy See. It remains to be seen whether this relationship will be effective in serving the highest interests of the French state.

History of the Case

In view of the importance which the *affaire Finaly* has assumed in France, and the international repercussions it is likely to produce, its true history should be widely known.

Fritz Finaly, a distinguished Jewish physician and a former director of the Vienna Clinic, together with his wife, took refuge in France immediately after Hitler's annexation of Austria in 1938. Two boys were born to them, one in 1941 and the second in 1942, at La Tronche, a suburb of Grenoble, where they had settled. By this time the nazis had occupied a large part of France and the Vichy government had promulgated anti-Jewish decrees. Nevertheless, both children were circumcized, though this branded them as Jews and jeopardized their survival. This act alone, in the then prevailing circumstances, demonstrates the resolve of the parents that the children should be brought up in the Jewish community. But this is by no means the only evidence of the intention of the parents.

When it became obvious in 1944 that they might themselves fall victims to nazi policy and be taken away to destruction, the Finalys handed the children over for safekeeping to a Catholic nursery. On February 14, 1944, Dr. and Mrs. Finaly were arrested and subsequently deported, never to return. Before his arrest Dr. Finaly had gone to see the mayor of La Tronche and had begged him to insure, in case of his own disappearance, that the children should at the earliest possible date be handed over to one of his sisters, a Mrs. Fischel, who was resident in New Zealand. He made the same request of a Frenchwoman who had been given general charge of the children. Both these witnesses testified in writing to these facts in response to inquiries by Mrs. Fischel shortly after the liberation of France, and their letters have been produced and read in French courts and repeatedly published. Thus there is not the slightest doubt that the parents did all that was humanly possible to assure that these Jewish children should be brought up in their own community.

Relative Writes from New Zealand

Meanwhile the children had been transferred from one Catholic institution to another, which put them in the charge of one Antoinette Brun. Mlle. Brun has now acquired a dubious celebrity as the central figure of the Finaly case.

In February 1945, shortly after the liberation of France, Mrs. Fischel, Dr. Finaly's sister in New Zealand, sought to trace the children in Grenoble and finally tracked them down to Mlle. Brun. She wrote to Mlle. Brun to thank her in the warmest terms for her care of the children and to request that she have them sent to Dover, England, from where their transportation to Australia had been arranged under the auspices of the New Zealand high commissioner in Britain. She made it clear that all the necessary expenses would be paid and that Mlle. Brun would be reimbursed for any expenditures she had incurred. To this there was no reply for some months. When at last, in November of that year, Mlle. Brun did reply she declined to arrange for the immediate departure of the two children. "It would be better to wait a little longer when traveling will be much easier," she wrote. As though to reassure the aunt, Mlle. Brun ended her letter with the statement: "Your nephews are Jews, which means that they belong to their original religion."

Official Inquiry Begins

It is important to note that at this time the children had been in the charge of Mlle. Brun for a little over a year and were 4 and 2½ years old respectively. Their return would have created no real psychological or religious difficulty. But Mrs. Fischel's subsequent letters to Mlle. Brun remained unanswered, and her prolonged silence made it necessary for the aunt to appeal to every authority with an interest in the case. By August 1946 matters had reached such a pass that the French prime minister, at the request of the French minister in New Zealand, ordered the minister in charge of the department of war victims to open an investigation into the case of the Finaly children. The prime minister felt constrained to emphasize that Mlle. Brun had not replied to two official inquiries made by his office in April and June of that year. Later, the French Red Cross, at the request of the British Red Cross, investigated the matter, and finally had to report that Mlle. Brun categorically refused to return the children. Repeated

attempts over many months by philanthropic organizations and responsible individuals to secure the return of the children were all rebuffed.

It was in 1948, when the children were 7 and 6 years old, and after their aunt had for three years vainly used every resource to secure their return, that Mlle. Brun had the children baptized. There followed the long struggle in the courts, which culminated in a trial at Grenoble last January and resulted in an order that the children be returned to their family, while Mlle. Brun was convicted of kidnaping.

This recital of the facts is important because some Catholic writers in this country and in France have disseminated a story which is designed to exculpate and justify Mlle. Brun and her clerical supporters. It is claimed that she herself sought to establish contact with the family immediately after the liberation, that she was unable to return the children because of lack of money, and that she retained the children and had them baptized out of pure affection only after she had become convinced that the family was not really interested in them.

Moreover, these apologists claim that there is no evidence to show what the parents intended for the future of their children, that the mere fact that one of the boys was registered for French nationality suggested that Dr. Finaly would have objected to putting them in the charge of a sister living abroad. By a typically casuistical deduction, it is hinted that, if the father desired his children to remain in France, he would not have objected to their conversion to Catholicism. That these statements are a tissue of falsehoods is obvious from the story I have outlined; and I fear it is equally obvious that these falsehoods are not accidental or the result of misunderstanding. All the facts have been recorded in the French courts and all the documents have been printed and published.

The Children Are Abducted

Let me say in all fairness that a number of France's leading Catholics, jealous for the good name and spiritual integrity of their faith, have publicly urged the return of the children, and the Catholic monthly *L'Esprit* has added its influential voice in support of this demand. Indeed, I do not doubt that the leaders of the French church themselves now regret that they failed to condemn sooner a baptism which was performed in defiance of the canon law and which was denounced in open court by one of the leading Catholic advocates in France as "dishonest and monstrous."

Unfortunately, it is no longer in the power of the French church to return the children. Immediately following the judgment of the court at Grenoble last January, and in defiance of the order of the court, a number of priests, nuns and Catholic laymen, who had received charge of the children, had them taken to the Spanish border from Bayonne, where they had been recognized and identified. From the Spanish border the two boys were led for six hours through snow storms across the Pyrenees into Spain and out of the jurisdiction of the French courts. And in Spain, in spite of the efforts of many authorities, they remain.

This act of ritual abduction, which led to the arrest of a number of ecclesiastics (since released), was only the climax of the unhappy experience to which these defenseless orphans have been subjected for years. Since 1946 they have been taken, under six different names with the necessary forged identity papers, from one Catholic institution or school to another in various parts of France and Switzerland in order to keep them out of the reach of any authorized person or officer of the court who might seek to obtain custody of them. During this period Mlle. Brun did not see them more than once or twice a year. In the light of these facts, it is hardly necessary to comment on the claim that the categorical refusal to surrender the children, even in face of a court order, was motivated only by natural human affection.

Family and Personal Rights Violated

Behind this human tragedy lies a conflict between two conceptions of human right and religious obligation. It is obvious that the matter cannot be allowed to rest where it is. The Jewish people everywhere are naturally deeply interested in the fate of these two boys. But it is fundamentally not a Jewish question. Two principles are at stake, and they are principles of the highest importance to all who believe in the supremacy of the civil law in a democratic state as the guarantee of religious liberty, and who regard the rights of the family as one of the cornerstones of modern civilization.

First, it is impossible to accept the view, without dire results for religious liberty, that the validity of the judgments of a civil court in a modern democracy can properly be overridden by the law or interest of an ecclesiastical body. Yet this was undoubtedly the basis of the conspiracy which resulted in the abduction of the children from France.

Second, it is impossible to accept the view that a Catholic baptism, even if it is irregular, administered to minors without the consent of their parents or family, automatically hands them over body and soul to the Roman Catholic Church and deprives the family of its rights. To accept this claim would be to open up prospects of conflict from which every intelligent believer, whether Catholic or non-Catholic, must shrink.

The fate of the Finaly boys is important because the fate of every human being is important. And the fact that they are the children of martyred parents and are themselves the innocent and helpless victims of a crude and misplaced fanaticism lends a note of special pathos to their case. But even more important is the warning, implicit in this unhappy story, that the price of religious liberty is eternal vigilance. To maintain the strict separation of church and state is not only to defend an important constitutional principle, but to safeguard some of the most precious rights of the individual and the family.

Hell

TO SAY of poison, "this, my healthiest food."
To say of lack, "increase."
To say, "my sunlight" where the shadows brood.
To say of war, "my peace."

EDITH LOVEJOY PIERCE.

JUNE SURVEY OF BOOKS

Historic Encounters

THE WORLD AND THE WEST. *By Arnold J. Toynbee. Oxford University Press, $2.00.*

LAST YEAR Arnold Toynbee appeared on the B.B.C. program as the Reith lecturer in a series entitled "The World and the West." These lectures, which form the book here reviewed, show the typical Toynbeean qualities—broad learning, a sustained if unpleasant effort to get outside our own skins, the employment of civilizations as units of study, emphasis on religious factors, deep concern lightened by quiet optimism, the conviction that men or perhaps civilizations can be masters of their fate, portraiture rather than photography.

Of the six chapters in *The World and the West,* four deal individually with Russia, Islam (chiefly Turkey), India, and the Far East vis-à-vis the West (chiefly western Europe and this hemisphere). The final chapters, "The Psychology of Encounters" and "The World and the Greeks and Romans," are the most perceptive and the most beautifully written.

For the first itme since the Ottoman assault on Vienna in the 17th century, the West is on the defensive. Unsparingly Toynbee reminds us that historically the peoples of Russia, the Islamic world, India and the Far East have all had similar experiences with Westerners in that all have been assaulted successfully by Western peoples and governments. Their ability to withstand assault and even to strike for freedom has come from Westernizing revolutionaries of whom Peter the Great is the prototype. These four groups now are strong enough to act, not in mere defensiveness but aggressively. The shoe has changed feet. All took over Western technology, but the Russians, like the Muslims, added a Western heresy—in this case, communism. Characteristically Toynbee stresses the weaponlike function of creeds.

Since cultures are organic wholes, the efforts to select only parts and pieces of Western civilization carry their own nemesis. Here Gandhi showed masterly insight. He opposed any Westernization for fear that Indians would grow smaller by growing Western souls; but in trying to defend his people from cultural and economic Westernization he Westernized them politically by generating among them a vigorous Western sense of nationalism and independence.

In a bold, sweeping, seminal analogy, epic in proportions and at once disturbing and helpful, Toynbee points to the similarity of the interaction between the Greeks and Romans and the world of their day to the interaction between today's world and the West. The analogy is striking and in many aspects convincing. The deified militarists and deified policemen of the Roman world did not fulfill profound spiritual longings; moreover the world's conquerors had discarded their old religions. They were indeed "suffering from the same spiritual starvation as the majority of contemporary mankind." "After the Greeks and Romans had conquered the world," Toynbee continues, "the world took its conquerors captive by converting them to new religions which addressed their message to all souls without discrimination between rulers and subjects." Some such universalism, the implication is plain, may be the price for synthesis and accommodation between the world and the West.

Toynbee's emphasis on this age as post-Christian, while not new in his writings, is disturbing, as is also his leaning toward a new universalism which is presumably to be post-Christian, just as Christianity was itself post-pagan.

We must judge this volume as an excerpt from a much larger work. Readers should see what thinking historically means and should take hold of the virtues of such thinking. The book is a continuing reminder that facts are to be valued less for themselves than for the relationships they reveal. Toynbee forces us to reconsider our position in history and in the world of today and tomorrow.

GARLAND DOWNUM.

The Rod of My Anger?

CHRISTIAN MISSIONS AND THE JUDGMENT OF GOD. *By David M. Paton. Student Christian Movement Press, London, 6/6. (Obtainable through Blessing Book Store, 81 W. Van Buren St., Chicago 5, for $1.75.)*

VIRTUALLY all Western Christians are aware that something of historic importance in the expansion of Christianity has happened in China. But there is no agreement as to what that importance is, or what bearing it has on the future. Mr. Paton sees in the experience of the China missions the judgment of God on an enterprise entangled in Western cultural and political aggression—a judgment that will be repeated on all other mission fields, possibly within the next five years, unless the missionary programs of Western churches are radically altered. The alteration he believes required is in the main that advocated 40 years ago by Roland Allen in *Missionary Methods: St. Paul's and Ours,* a book to which churches, mission boards and missionaries never paid much attention.

This, in brief, is the core of one of the meatiest books written by a China missionary since the retreat of the missions from that country. David A. Paton is a son of William Paton, for so long head of the Student Christian Movement and the free church missionary council in Britain, who was probably the closest associate of the late Archbishop William Temple. The younger Paton has taken Anglican orders and served as a C.M.S. missionary in west and south China. His short book consists of three lectures delivered at Trinity College, Dublin, a little more than a year ago. It is not often that lectures are as packed with courageous insight as are these. If he lives, their author should become one of the most influential minds in the Western churches.

Paton opens with a reiteration that history is the working-out of the judgments of God. In terms of the China missions, this means that the Chinese Communists are the instruments of that divine judgment. What kind of judgment? The judgment of wrath (Isa. 10), or of liberation (Isa. 45), or of bestial persecution and purification after the pattern of Revelation? Only history can answer. Nevertheless, judgment has been passed on a mission enterprise which, to a large extent unwittingly, was an instrument for the extension of Western capitalist culture. In its emphasis on institutional development it promoted a "comprador" mentality among the Chinese it pushed ahead, whether into positions in business, politics or the church. And it failed to develop a self-sufficient, expanding church. Few indeed were the missionaries who sought any such identification with the life of the Chinese as C. F. Andrews exemplified in India. When communism hit this Western-hobbled church and its institutions a debacle ensued. No other word will suffice.

From this Paton goes ahead to sketch the sort of missions he thinks might produce in other mission fields truly indigenous and energetic churches, not dependent on Western subsidies or missionaries, before the days of opportunity there end as they have ended in China. He is sure they are going to end, and fairly soon. The aim of such missions must be to subordinate the missionary, to get him out of the picture as quickly as possible, to keep institutional commitments within the supporting range of the native church, and to encourage ecumenical movements, especially such as in the United Church of South India. Needless to say, at this point Paton's low churchmanship will be an affront to many of his fellow Anglicans.

All this is seasoned with scores of side remarks which are in themselves invaluable for their candor and novelty. For example: "When future national leaders are trained outside their own country, we should be much less concerned than we are to bring them up in the particular tradition which commends itself to us; and they should be invited to participate critically in such creative responses as may be found in our own church life to the challenge of the post-Christian proletarian West, instead of having a disproportionate amount of their time taken up with being Exhibit A at missionary meetings, a role which is generally extremely distasteful to them. It should also be realized that for reasons which are fairly evident, the hearts of many national Christian leaders are the scene of a warfare between gratitude, politeness and resentment. Among us it is the gratitude and the politeness that mainly present themselves, and the last is repressed: when

the resentment comes out it comes out with increased fury just because it has been so long repressed. This is to my mind the principal explanation of why Chinese Christians did not more defend their missionaries against attack."

Or again: "The hardening of denominational sentiment [which is giving the ecumenical cause such a hard time] is not only a matter of the recovery of churchmanship. It is also a response of fear—a retreat from the ambiguities and complexities of the world to what we know and love; a retreat from the present wrath of God to his past mercies." There is lots more of this same conscience-pricking sort.

I do not know whether arrangements have been made to reprint Mr. Paton's book in this country. So far, the only edition is that put out by the S.C.M. Press in London. This can be ordered through the Blessing Book Store, Chicago. Order it from Blessing's or direct from the S.C.M. Press at 56 Bloomsbury St., London. But if you have a concern for the future of Christian missions, by some means or other be sure to get it and to "read, mark and inwardly digest." PAUL HUTCHINSON.

Economics for Laymen

MAN, MONEY AND GOODS. *By John S. Gambs. Columbia University Press, $3.75.*

PROFESSOR Gambs' book represents one species of that very large genus of books designed to introduce the layman to the "fascinating" subject of economics. It is not directed at the great masses, however, but at the "mature, earnest, intelligent people who have a sincere interest in economic theory, but have never quite made contact with it."

Approximately equal space is allotted to theory and to its application, but the author leaves little doubt that he considers the theoretical section the more important. This section comes first and is well done. The style is fluid and articulate, and the author is in easy command of his subject matter. Reader interest is sustained by the sharp contrasts drawn between standard and dissident theory. In regard to dissident theory, special treatment is accorded Marx and Veblen, and special chapters are devoted to the evaluation of standard and dissident theories.

The author makes no attempt to channel the reader's thinking toward either school. He feels, in fact, that there are serious defects and shortcomings in each. He ungrudgingly recognizes the contributions of Sraffa, Robinson, Chamberlin and Keynes in bringing standard or orthodox theory into closer accord with economic reality, but feels that there is still too much subservience to the outmoded icon of the "invisible hand" and ordered competition. A completely new icon founded on a new social philosophy and a new theory of human behavior is needed, according to Gambs.

The section of the book dealing with the application of theory is restricted to the consideration of four contemporary problems: economic instability, money and banking, public finance, and foreign trade. It is the opinion of the reviewer that Prof. Gambs does not treat economic problems with the same degree of success as he does economic theory. Each chapter, to be sure, is neatly done, in the same easy and communicative style; but the problems remain quite as separate as the chapters themselves. The exclusion of many pressing contemporary economic problems, evidently for lack of space, also detracts from this section of the book.

Of the chapters dealing with problems, chapter 12, entitled "Boom and Bust," seems the best to the reviewer. The last few pages of this chapter are particularly enjoyable reading—a quality imparted by Gambs' sure and perceptive feeling for Mitchell's approach to business cycle analysis.

So much for the content. The really crucial question about this book is whether or not it establishes rapport with the mature, earnest and intelligent lay reader. In brief, is the book really comprehensible to persons with limited frames of reference in economics? Being some kind of economist himself, with some kind of already developed frame of reference, the reviewer is in no position to answer this question. As a teacher of economics, the reviewer is well aware of the communications problem involved, and is not overly optimistic concerning the ability of anyone to impart a working knowledge of economic theory in so short a space as the author has allowed himself.

Yet Prof. Gambs is well equipped for the task of bringing a knowledge of economic theory to the intelligent layman, and he has made a noble effort to accomplish his task. The intelligent layman will certainly not entirely waste his time by reading *Man, Money and Goods.* He may, in fact, be richly rewarded.

JOHN P. OWEN.

Return to What?

THE RETURN OF GERMANY. *By Norbert Muhlen. Regnery, $4.50.*

SO MUCH NEWS is printed on Germany, one would think it would be easy to be well informed on that country. But the problem for the average reader is to find a continuity in the items and to relate them all to events that have gone before. This book, which summarizes the events of the past eight years in Germany, should help the headline-scanner to tie his scraps of knowledge together and keep up on German happenings from now on.

Doubtless Muhlen would blame part of our lack of understanding on bad reporting in the papers. He criticizes especially the way correspondents have played up pro-nazi and anti-Semitic manifestations in Germany, without reporting those other events or interpretations which would put them in proper perspective as minor phenomena. Norbert Muhlen is a good one to give us the balanced picture. Born and educated in Germany, he has made a record as an opponent of both nazis and Communists. He has spent enough time in the United States to be objective about Germany, and since he has written primarily for the American "idea magazines" and *Reader's Digest,* he has a style which is at once solid and readable.

Political writers frequently ignore the church and religious values in their observations. Not so Muhlen. Christians and their typical views are included. Perhaps more important, he has the understanding and good sense to point out that frequently German actions are not simply "German" but human. And if we are to win Germany to American democratic ideas, he says, we can do it "only by an attitude of understanding and brotherhood."

Though it is perhaps too much to ask of 310 pages, one might still have hoped for a bit more on the role of the German church. Muhlen lists churches along with manufacturers' associations, trade unions and veterans' groups as "powerful political organizations," but he does not elucidate. More serious is the inadequacy of his report on Martin Niemöller.

As in the case of other major German figures, Muhlen gives a thumb-nail personality sketch of the famous Lutheran pastor. I find little to complain about in this brief biography. However, in reporting Niemöller's more recent actions, and especially in selecting quotations, he gives the impression that Niemöller is more pro-Soviet and anti-American than I think he is. To be sure, the pastor is such an ambiguous figure that an even more damaging interpretation could hardly be called unfair. It may also be conceded that, regardless of Niemöller's intent, he has become a rallying point for those working for Soviet ends. However, the man is not explained without reference to the God he is trying to serve. In *Report from Christian Europe,* Stewart Herman says that Niemöller is "a prophet . . . and prophets do not fit into political pigeonholes." Muhlen, it seems to me, misses that religious dimension of Germany's most controversial churchman.

The book contains good statements on the renowned "antis" of Germany—anti-Americanism, anti-Semitism, anti-militarism. In describing German nostalgia, whether for old-fashioned architecture or for a monarchy that cannot be, the author succeeds well in conveying the feel and the mood of the country. For me, one of the most instructive sections was the analysis of the German political temperament.

The collapse of nazism, Muhlen says, did not make the Germans generally antitotalitarian but simply nontotalitarian. It confirmed them in a nonpolitical (*unpolitische*) view of public life—which, like the weather, people could discuss but do nothing about. Politics was something to be left to the authorities. The typical German wanted only to be a *Privatmann,* a private man left to himself. He had little

desire for the activity which democracy requires of a citizen. Yet having found that dictatorship made "total demands" on them, the *Unpolitischen* came to prefer democracy because it intruded less into their personal worlds, if for no other reason. (It is a political view, incidentally, held by a lot who are not Germans.)

Muhlen makes no easy predictions about democracy's victory. Especially when he describes in disheartening detail the supernazism of the East zone, he leaves the impression that democracy will be in a precarious spot in Germany for a long time. "Germany is the laboratory in which—for the first and perhaps the only time in history—the democratic experiment and the totalitarian experiment are being tested under almost exactly equal conditions, with the world of tomorrow as the winner. . . . While West Germans tend to have the fearful feeling that they are strangers to their neighbors and deserted by God, East Germans must betray their neighbors and denounce God, if they hope to survive. . . . Germany is our challenge."

ROBERT ROOT.

A City's Hopes

TOMORROW'S CHICAGO. *By Arthur Hillman and Robert J. Casey. University of Chicago Press, $3.50.*

HILLMAN and Casey make the assumption that, by planning, people can improve the conditions in which they live even in a big city as disorganized as Chicago. But they also make the assumption that long-time planning is necessary. Here is frank recognition and vivid presentation of the problems that must be met and the forces that must be overcome. Chicago has grown very rapidly, but its problems are not only those that come with rapid growth.

One cannot read this volume without thinking of the city fathers and the planners of yesterday. The writers conceive of the Wacker Manual (1912) as a forerunner. They point to the fact that "vision and civic pride were the unbeatable combination that made Chicago a city of miracles."

> The city was lifted up from a swamp; the river was turned backward. Daniel Burnham and Charles Wacker set forth a plan that promised to endow Chicago, by means of a series of startling innovations, with great beauty. Presently, land was recaptured from the lake, and majestic manmade terraces, gardens, museums, and galleries were erected to grace the contours of the plain that lay like an open fan along the shores of Lake Michigan.

These materials may be contrasted with those found in such writings as *Chicago Confidential*. The writers treat many things that can be seen and furnish excellent photographs of them. They use statistics, but in simple and direct form. They make an effort to understand the past so that the future may be better.

City planning, according to the authors, has to do with "work opportunities, dwellings, playgrounds, centers for education and other community services." They deal with streets, highways, transportation, the distribution of people. But their chief concern is people—where people live in all the senses of that term. The day's journey is important—work and residence are placed side by side in the discussion. The late Louis Wirth is quoted as saying: "An ever increasing proportion of our people are daily commuting back and forth between a place where they would rather not live and a place where they would rather not work." The effort is made to get the citizen to identify himself personally with the problems and achievements of his city. "It is the people who will make the design of the future and to whom the future belongs."

Since the volume aims to see the large aspects of Chicago's metropolitan life, details are rather sparingly used. But one omission is important and obvious: there is little or no reference to churches and church planning in the volume. The authors are interested in motivation, but they fail to see some of the basic ways in which this motivation could be engendered. They fail to take account of the major reactions and special adaptations of churches in the life of the metropolis.

The authors are to be commended for their directness and simplicity of style. Many efforts have been made to produce a Chicago primer. Ernest Graham Guthrie, a great churchman of Chicago, kept asking for someone to produce a Chicago "primeer," as he pronounced it. He would have been greatly pleased with this volume—except for its omission of the church.

Perhaps the best exhortation ever given any city is that of Daniel H. Burnham, the principal author of the "Chicago Plan":

> Make no little plans; they have no magic to stir men's blood and probably themselves will not be realized. Make big plans; aim high in hope and work, remembering that a noble, logical diagram once recorded will never die but long after we are gone will be a living thing, asserting itself with growing intensity.

SAMUEL C. KINCHELOE.

The Christian Hope

HIS APPEARING AND HIS KINGDOM. *By T. Francis Glasson. Epworth Press, London. (Obtainable through Alec R. Allenson, Inc., 81 W. Van Buren St., Chicago 5, for $4.50.)*

AN AUTHOR always serves the true interests of the reader when he gives early and clear statement to his purpose. This author not only states his purpose but fulfills it. Here is the purpose as outlined in the preface (p. vii):

> What is a Christian in the 20th century to believe about the return of Christ and the Last Judgment; how is he to find his way through the variety of conflicting pronouncements on these subjects; is he to be prepared for a winding-up of the universe at any moment by a divine intervention, or is the story of man's earthly life to continue for a very long period; and if the latter is likely, what should he expect in the coming centuries and how will the whole process terminate?

The first part of the book deals with matters of the Advent message and judgment and resurrection; the second half, with "His Kingdom" or matters related to the goal and meaning of history. Throughout, much attention is given both to biblical sources and to the development of Christian thought through the centuries.

Every few years there are "prophecies" regarding an imminent "second coming." The author holds there is no basis in the Gospels for the belief that Jesus expected a literal descent from the skies. The Epistles introduced this idea, and even of these the later ones moved toward a conception of a reconciling process begun in the Advent and continuing until all things are summed up in Christ. Archbishop Trench is quoted effectively at this point: "The earth will in all probability be habitable for myriads of years yet. If Christianity is the final religion, the church is still in its infancy. The meek shall inherit the earth and the day will come when God's will shall be done on earth as it is in heaven" (p. 13).

The teachings of Thomas Aquinas and of the New Testament, including the book of Revelation, are carefully scrutinized. It becomes increasingly clear that passages in the New Testament which seem to refer to a second advent are based on a belief in an "early return" and are therefore mistaken. The book of Revelation, upon which so many arguments are hung, is definitely sub-Christian in much of its teaching as it pictures a Christ with garments stained in the blood of his enemies. We can certainly beware of the predictions of those who come crying that "the end is at hand," since all such forecasts so far have been mistaken.

In the second part of the book the author deals with judgment and resurrection, describing the impossibility of accepting the traditional picture of the "Great Assize" and bringing out the essential features of a Christian doctrine of resurrection. The fact that these things, in all their details, are beyond our comprehension is beside the point in the light of a faith in a continuance of fellowship with God through eternity.

It may be that for many readers the last portion of the book will prove the most important. This deals with "His Kingdom" and defends the insights of such prophecies as those of Isaiah 2 compared to those of Revelation 19. The author does not believe there is justification in Scripture or life for the idea that "the age must inevitably end in widespread apostasy."

I was personally stimulated by what the author says concerning the Reformation and by what he mentions, but inadequately develops, as to our indebtedness to the pre-Reformation and post-Reformation "sects" such as the Waldensians, the Brethren and the Unitas Fratrum of Bo-

hemia. The great evangelistic and missionary churches of the modern era owe much to those who kept alive faith in the redeemableness of the world and hope for its conversion. One thinks of the influence of the Moravians on John Wesley as one example. It is not certain that undiluted Calvinism or the straight doctrines of Luther would have produced the upsurge of hope and optimism of the 18th century which resulted at once in great revivals and in American democracy. But it is certain that the nonconformist doctrines of hope and of faith in the possibilities of man had a great deal to do with both.

In a way all leads back to what we think about the significance of history. If it is a series of endless cycles, as Aristotle believed, it may be in vain. If those cycles are like the cycles of a wheel, turning but also moving forward, we are nearer to the best expressions of the Christian hope.

The author is convinced that in the advent of Christ processes were begun which are destined to redeem the world. The spirit of present despair has no real part with the Christian hope. It reflects a lack of faith in the ultimate purposes and power of God and reveals a lack of long-range perspective. A very suggestive phrase is used to express this: "We are living in the days of the early church." Christ's "return" is at least in part the realization that he is never far away. He is in the judgments of history and he is in the hearts of those who receive him.

Next year the World Council of Churches assembles in Evanston. One would devoutly wish for a strong spokesman there for the viewpoint represented in this book. We Americans need that viewpoint defended lest we develop a sense of inferiority before the charges of "materialism" and "activism," which fail to understand that back of much of our optimism and aggressiveness has been the ferment of a living hope in the God of history who is still able to determine the destinies of men and who stands ready at all times to work with and through his people in the redemption of the world. We do not need to say "All's right with the world" in order to believe that "God's in his heaven." We do not need to apologize for the hope that is in us, for it is nearer to the fundamental and undiluted faith of the early church than is any revived version of a hopeless hope and a despairing faith. The cry "The evangelization of the world in this generation!" may have been too naive and optimistic, but one would rather err on the side of hope than contribute any Christian comfort to the apostles of despair and defeat. If man is wholly impotent before the forces of materialism and inhumanity, it is a reflection on God and a denial of the power of God revealed in the incarnation and advent of our Lord.

Persecuted and imprisoned Christians around the world need to hear the voice of ecumenical Christianity lifted in hope and strength. That voice must declare the possibility of the conversion of the world and the realization of Christ's Kingdom. The present book lays the foundations for such a proclamation and such a hope.

CARL M. DAVIDSON.

Reason and Insight

TWO ROADS TO TRUTH. *By Edmund W. Sinnott. Viking, $3.50.*

THE relationship of science to religion and the significance of each of these for contemporary culture has been the theme of a large number of books published in recent years. The basic issues which arise in connection with this theme have been explored so often that one wonders whether anything remains to be said. Any doubt, however, concerning the value of a new approach to these age-old questions will be dispelled by reading this book by Dr. Sinnott, dean of the graduate school of Yale University.

The distinguishing characteristic of this book is not to be found in any new information it conveys about the findings of science or the practices of religion. It lies rather in the simple, clear and precise way in which the author states the problems involved and presents his own suggestions for their solution. The book is addressed to laymen as well as to the experts, for the issues it discusses have a vital significance for our entire society.

The need for a better understanding of the relationship of science to religion on the part of the average citizen is stated in the chapter entitled "Discord and Danger." "Unhappy witnessess, we are watching the disintegration of a very precious thing—that ancient dream, that Great Tradition, on which the culture of the West was built." The Great Tradition to which the author makes frequent reference includes on the one hand the moral and spiritual ideals set forth in the Bible and in such documents as the Magna Charta, the Declaration of Independence and the Bill of Rights, and on the other the devotion to truth which has been characteristic of modern science. Faith and reason have contributed alike toward the production of all that is great in our contemporary civilization.

"What is it . . . that now so seriously threatens the very survival of the ancient tradition which so long sustained us?" Many disruptive factors have been at work but the major cause is indicated in this answer to that question: "The final answer seems to lie in a very simple fact—man's difficulty in reconciling this ancient body of instinctive beliefs and faiths with his tremendously increased knowledge of the universe." The conflict arises from the fact that "science is apt to say that nothing is *certain* which cannot be proved by scientific means; and religion, that nothing which is *important* can be proved thus."

Basically, the problem is a philosophical one. This is indicated by a quotation from Prof. Overstreet: "If our times are out of joint, it is because they are philosophically out of joint. If we are to set them right, we shall have to set them philosophically right." However, as Sinnott sees it, the problem is not one that belongs to professional philosophers alone, even though we must take into account any light they may be able to shed on it. The experts have not been too successful in their efforts to find a satisfactory solution, and their many disagreements are at least bewildering to the average layman. It is important for the plain citizen to think clearly and seriously about these issues. "Only a truly democratic philosophy can hope to gain wide and permanent allegiance."

In his treatment of the religion with which the tradition of the spirit is most closely associated, Dr. Sinnott is something of an intuitionist. The major thesis of the book is that there are two roads to truth, both of them valid. Because these two roads operate in different realms there is no conflict between them so long as the distinctive function of the one is not confused with that of the other. Religion speaks through the heart and the feelings while science speaks only through the intellect or the reason. Both of them reveal to us important truths. "The strongest evidence that the religious interpretation of the universe is valid comes not from rational arguments . . . , which deal with problems of a different sort, but from the actual inner experiences of men; subjective not objective in their source; imponderable, perhaps, in the scale of intellect, but with a different weightiness that may prove greater still. Here is the ultimate stronghold of faith. Three lines of evidence as to the dependability of these experiences have always been particularly convincing. They involve the relation of religion to insight, to value, and to power."

The author of the book is an eminent biologist who is well qualified to speak with authority concerning the contributions of science to our modern culture. In the chapter entitled "Science: the Tradition of Reason" he summarizes many of the most important findings of scientific research and points out their significance for an adequate understanding of life and the world. It is a delightful chapter, highly informative and written in simple language which the layman can comprehend.

The main purpose of the book is to deal with the problem of the reconciliation between the findings of science and the faith of religion. The preservation of the Great Tradition depends on finding some solution for this problem. That is not easy, for the differences which separate these two areas of experience are grave and the increasing cleavage between them has given rise to much of the confusion and antagonism which afflict the world today. "If these are to be healed and men's lives saved from bigotry, impoverishment and hate, some way must be discovered to harmonize what these two monitors proclaim and to re-establish the authority of *both*."

It is impossible to present in a few words the solution here proposed but the following gives a hint concerning its nature: "Where reason is competent to speak and where its conclusions have been reached by logical processes and not by authoritar-

ian assertion, they should be freely accepted and built into the edifice of human knowledge. . . . Some will deny the validity of spiritual insight as a road to truth, but never those who trace their heritage to the ideas of Hebrew, Greek and Christian. Something transcending reason and more than matter, though never inconsistent with either; the universe as a spiritual and not simply a physical system—to this idea our Great Tradition has never failed to show unswerving loyalty."

CHARLES H. PATTERSON.

The Shape of a Flame

THE REALM OF SPIRIT AND THE REALM OF CAESAR. *By Nicolas Berdyaev. Harper, $2.50.*

THIS FINAL summons to our times of Nicolas Berdyaev is a luminous event in the fields of philosophy, theology and social exposition, giving permanent shape to the flame of his message. That message is an explicit statement of Christian metaphysics. Berdyaev's method is clear. "Metaphysics," he says, "is possible only as a symbolic of spiritual experience, or an intuitive description of spiritual contacts" (p. 36). While he never claimed to be a theologian, his is one of the few thoroughly Christian philosophies.

The usual procedure has been to hang Christian notions upon the framework of an inherited or adopted non-Christian system of thought. In the history of Christian theology there has been heavy borrowing from the Greeks and the Germans. Origen adopted Plato; Thomas Aquinas secured Aristotle for the church; Kierkegaard and Barth used Kant's critical philosophy. Berdyaev resolutely refuses to look at Christian faith in the light of philosophical presuppositions; rather, he views the history of thought in the light of his Christian faith. This is the reverse of saying that he "arrives" at Christian truth. For him, Christian "existence" is both the beginning and the end. He looks at the problems of truth, technical and social organization, value, authority, freedom, man and politics in the full luminousness that streams from the reality of Christian faith.

Here, in his final writing, Berdyaev concentrates the flame of his unique and intense message on the metaphysical dualism—not the "ontological" dualism of traditional philosophy—which the Christian perspective starkly reveals as the realm of Caesar and the Kingdom of God. "This does not mean the dualism of spirit and body, of spirit and material, which we find in academic spiritualistic tendencies. This is a question of two *conditions* of the world, corresponding to two different structures and ways of knowing, above all the dualism of freedom and necessity, inner unity and disunity and hostility, meaning and the lack of it. We live in a world of necessity, of disunity and hostility, of the absurd and the meaningless. But the world does not begin and end with this condition, which is actually our fallen state; another condition of the world is possible, and it requires another type of knowing."

Thus, because of his nationality, faith and philosophical method, Berdyaev stands ready to give us vivid insight into the turbulent struggle of power politics between East and West. He was a Russian who lived through two Russian revolutions and two world wars. He was imprisoned by the old regime and by the Soviets. He was finally exiled to the west. Fortunately, he was a writer whose social views escaped the usual provincialism of academic specialization. He was a thoroughly Christian philosopher whose faith became more and more his true existence.

Perhaps no one else has shown such discernment of the forms of violence of our age. Philosophically this discernment came from Berdyaev's affirmation of the primacy of freedom, the creative act, spirit, the divine, over the traditional category of Being. He reminds us of the raging winds of primordial, "uncreated" freedom, aroused from the depths, which shake the foundations of man's technical triumphs.

Berdyaev's limitations will most certainly appear with further criticism, but because ours is an age of cosmic agony, it greatly needs a spokesman who can look into its depths with faith. In the face of a world-wide idolatry of death, the message of Nicolas Berdyaev takes the shape of fire, symbolizing the ultimate victory of faith over fury and over all flat, two-dimensional isms.

GEORGE C. STUART.

And Religion—if Any

RELIGION, PHILOSOPHY AND PSYCHICAL RESEARCH. *By C. D. Broad. Harcourt, $4.50.*

IF I could name three topics on which I would like to hear one of the best trained and clearest minds of our generation discourse, I think they would be religion, politics, and psychical research. Formally at least this book answers my wish. It is a collection of 11 skillfully reasoned essays on just these topics by the Knightbridge professor of moral philosophy in the University of Cambridge.

The three sections under which the essays are divided should be considered separately.

1. *Psychical Research.* This is the strongest section in three senses: it is the most constructive, it is the most original, and it deals with a subject on which Prof. Broad, with the combination of his rigorous mind and experience as president of the Society for Psychical Research, is probably more qualified to speak than anyone else alive. Three of the five essays, on the relations and contributions of Sidgwick and Kant to psychical research and on Mr. Dunne's theory of time, are mainly historical or expository. But the other two are so original and creative that alone they are worth the price of the book to anyone seriously interested in the subject. They bring to the field two things it has badly needed: (1) refined definitions of the two basic concepts needed to deal theoretically with paranormal phenomena, and (2) penetrating evaluations of hypotheses which might account for the facts that seem to have been established.

The essay entitled "The Relevance of Psychical Research to Philosophy" makes explicit what "can happen" according to the currently accepted scientific principles which make up our estimate of what the world is like. It then enumerates the "ostensibly paranormal" happenings which Broad believes have been shown to occur. Finally, it asks how far it is possible to explain these happenings by current scientific principles and what revisions seem indicated to accommodate them. Broad performs this kind of analysis faultlessly.

In "Normal Cognition, Clairvoyance and Telepathy" he applies the same procedure to a slightly different problem. In an extremely acute analysis he makes plain what we mean by normal cognition, its nature and conditions. Then he sharpens to precision the meaning of clairvoyance and telepathy, and concludes by noting some of the changes in our estimate of the mind and its workings which would be needed to make room for them. He feels for example that we would do well to consider the type of theory, first put forward by Bergson, which suggests that the function of the brain and nervous system is in the main eliminative and not productive:

> Each person is at each moment potentially capable of remembering all that has ever happened to him and of perceiving everything that is happening anywhere in the universe. The function of the brain and nervous system is to protect us from being overwhelmed and confused by this mass of largely useless and irrelevant knowledge by shutting out most of what we should otherwise perceive or remember at any moment, and leaving only that very small and special selection which is likely to be practically useful [p. 23].

2. *Religion.* In comparison with the first section, Mr. Broad's essays on religion are disappointing. I say this not because the conclusions he reaches are largely negative —though they certainly are, if not by explicit statement then by genial innuendos, such as "I am not a Christian, and never have been one since I began to think for myself." But as I accept most of his negative conclusions, my disappointment does not spring from this. It comes rather from the fact that he retires so early in the game. His essays "The Validity (should read 'Invalidity') of Belief in a Personal God" and "Arguments for the Existence of God" (which he scuttles), are content to show that there are no logically compelling or empirically persuasive arguments which will induce a kindly but skeptically inclined logician to believe that there exists a being perfect in wisdom, power and goodness. But who today is saying that there is? Who, that is, but the Thomists, with whom I am sure Mr. Broad could have a very lively evening. To the rest of us Mr. Broad's observations on religion partake of the kind of incompleteness that attends discussions

of science which bog down with the impossibility of proving the existence of an external world.

When Broad characterizes a theological syllogism as "one of the world's worst arguments" he is careful to say he hopes he will give no offense in doing so. I should like to maintain the same courtesy when I say it is somewhat surprising today to see a book purporting to treat religion seriously which takes no cognizance of the problem of religious knowledge as such, and in which the words "faith" and "myth" do not even appear in the index. But here, as usual, the author has himself covered. He is concerned "simply with the appraisal of arguments." Beyond this he admits that "theories about religious experience constructed by persons who have little or none of their own should be regarded with grave suspicion. (For that reason it would be unwise to attach very much weight to anything that the present writer may say on this subject.)"

We sense, then, his fairness and modesty. And we value the superb way he carries through the limited job he sets for himself in this part of the book. At the same time we are not surprised that as long as "reasonableness" in religion means for him what it does, he emerges with "no religious beliefs." We can also understand how the most he can say, when he sees the Christian "system of emotionally toned and unverifiable apocalyptic beliefs" arrayed against its totalitarian rivals, is that he has come to appreciate the concluding lines of Mr. Belloc's *Cautionary Tale* about the boy who ran away from his nurse in the zoo and was eaten by a lion. "Always keep hold of Nurse, for fear of finding Something Worse."

3. *Politics.* The two deftly written essays which comprise this short section stand midway between the other two in value. "Fallacies in Political Thinking" is not as original as the essays on psychical research but comes to grips with vital problems. The postscript which brings up to date the author's 1931 "War Thoughts in Peace Time" contains among other good things a memorable characterization of the Communists as "Jesuits without Jesus."

HUSTON SMITH.

CORRESPONDENCE

Should the Editor Sign?

SIR: As a newsman, I wish I had received the letter you refer to on page 596 of your May 20 edition ("Oaths Demanded of Editors"). This would be my reply, not as a staffer of my publication but as a professional and an American:

"Dear Potential Subscriber: Here's your dollar back—with a self-addressed envelope so you may send it back to us if you want to after learning how we feel about signing your pledge.

"Personally, I could sign your pledge with a clear conscience insofar as honesty is concerned. But I'm not going to sign it, because if I am not the sort of person to whom you object, there is no reason for my signature. And if I am the sort of person to whom you object, what good is my word?

"But the essence of the matter is this: either you like my publication or you don't. If you respect what you read in its pages, what matters my political, social, religious, moral or any other sort of affiliation? Don't you have enough confidence in yourself to recognize what you personally consider good or evil? Supposedly, if I sign your pledge, you have no further obligation of reader discrimination. You hope to build around your intellect a wall of signed pledges so nothing with which you think you disagree is liable to upset a carefully guarded balance.

"Mister, you're asking for entombment in a mental crypt, and since I'm in the business of informing and enlightening, I'm not going to volunteer as a gravedigger. We hope to include you among our subscribers."

Your editorial is the most discouraging thing I've read in a long time and I really feel ashamed for your potential subscriber.

Pathfinder, JACK H. HAMILTON.
Washington, D. C.

SIR: . . . Sign, and in addition send him a flock of other pledges disavowing membership in the Ku Klux Klan, the Fascist party, the Nazi party, the Republican party or the Democratic party (as the case may be), the American Medical Association, the Knights of Columbus and so on. . . .

Methodist Church, JOHN J. MAIN.
Durand, Ill.

SIR: . . . Why would you lose your self-respect if you signed? I signed such an oath as air raid warden. . . .

W. I. NEWMAN.
Bethany Congregational Church,
Los Angeles, Calif.

SIR: . . . Straight and honest men need not take an oath. If at any time my country wants to call me in question, I will gladly state that I am not a Communist, but I will not sign a statement drawn by an unauthorized individual who is running a sort of mail order test for magazines. TURNER C. HOLT.
Church of Christ,
Galion, Ohio.

SIR: . . . Still another reply would be to require of this would-be reader . . . a pledge, to be signed and sent forward in good faith, that he would make a suitable and responsive reader of The Christian Century. . . . FAY CHARLING MILLS.
First Methodist Church,
Hastings, Neb.

SIR: . . . I taught 16 years in China, including the 8 war years. During the war years "thought control" was practiced on the students and teachers were carefully screened. It resulted, not in loyalty to the Nationalist cause, but in increasing dissatisfaction. . . . EDITH W. SIMESTER.
Delaware, Ohio.

SIR: Of course you will never sign. I would tell the gentleman that your staff is made up of men and women trying to be Christians and that Christians and Communists walk in opposite directions. To replace his dollar for the trial subscription find one enclosed. Please send The Christian Century to . . .

Oak Park, Ill. EMMA KIDD HULBURT.

[Score at press-time of $1 trial subscriptions received: 10.—THE EDITORS.]

SIR: . . . I also enclose a dollar. . . . I also have an inviolate rule (I have as much right to mine as the gentleman from Texas has to his). Mine is to refuse to subscribe to any magazine whose editor is so lost to logic, law and common sense as to sign the kind of assurance demanded by the gentleman in Texas. You can't keep both dollars. If you retain the Texan's, kindly return mine. . . .

DIGBY B. WHITMAN.
Winthrop, Mass.

SIR: . . . As to your membership, past or present, in the Communist party, it is none of my business or of the gentleman from Texas' either. That is your private affair, wish or whim, and if you don't insist upon your rights given to you by the Constitution, you fail to uphold it. . . .

GEORGE VASH, M.D.
Aldenville, Mass.

SIR: . . . In these days when men in high places have proven false . . . he has a right to know whether The Christian Century's editor and its staff are loyal American citizens. . . . PAUL H. CRAMER.
Trinity Methodist Church,
Lima, Ohio.

SIR: Send the brother's dollar back. He doesn't care for a Christian Century; he wants an Anti-Communist Century. . . .

Troy, Ohio. MURRAY L. WAGNER.

SIR: The man in Texas laid a trap for you similar to those the enemies of Jesus laid for him, and you have entered the trap. . . . I would have kept the check and

thanked him for the trial subscription without mentioning the irregular and unreasonable condition that he imposed. You were under no legal or ethical obligation to pay any attention to his attached request.

Baker University, W. A. SAUCIER.
Baldwin, Kan.

SIR: With apologies to W. S.:
To sign or not to sign, that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of gaining a dollar,
Or to take a position of highest honor
And by refusing lose it? . . .

Christian Church, DAVID C. ROGERS.
Eutaw, Ala.

SIR: . . . Return the check, with your valid reasons for not signing the pledge. Then remind him that a Teacher a little over 19 centuries ago offered no guarantees to potential followers but issued this invitation, "Come and see." . . .

M. F. ALLEN, JR.
Cumberland Presbyterian Church,
Austin, Tex.

SIR: I think that Acts 8:20 should be your answer. . . .

Pittsfield, Ill. C. J. ARMSTRONG.

SIR: Return the would-be subscriber's dollar. Advise him to use it for an ABC of Christian principles. He is not ready for the 20th century, let alone The Christian Century.

Evanston, Ill. EDWIN F. ANDERSON.

SIR: . . . I should write as follows: "The Christian Century is entering your name as a subscriber, and the editor returns with his signature the assurance, in the terms you desire, that he is not a Communist, etc. He also assures you that if at any time he sees sufficient reason to change his views on this or any other subject, he will feel at liberty to do so. He is quite willing to give you the information you ask for, but could not, even to secure your valued subscription, think seriously of giving you a pledge for the future, except that The Christian Century will continue to stand for what it believes to be right." EDWARD F. WAITE.
Minneapolis, Minn.

SIR: . . . Tell him to go to a place where he'll not have to worry about next winter's fuel bill. . . .

Baptist Church, MERRILL C. SKAUG.
Harrison, Idaho.

SIR: I suspect that the man . . . is more interested in trying to hire you for $1 to sign his paper than in reading your magazine. . . . STEVEN T. BYINGTON.
Ballard Vale, Mass.

SIR: . . . It always seems to me that those men and women who refuse to answer in respect to their loyalty to our democratic way of government do, by their very refusal, admit that they have other higher loyalties. Why should the editor of The Christian Century even think of putting himself in that class? Why not sign it gladly? . . .

Ashland, Ohio. AUSTIN R. KEISER.

SIR: If you keep that cheap dollar . . . cancel my $6.50 subscription.

Athol, Mass. CLARENCE F. AVEY.

SIR: . . . Write that you are not a Communist and never have been (if that is true), but that you do not want to set a precedent. If you sign this oath, or pledge, you would be open for all kinds of demands from people of every tint of political and religious thinking. . . .

P. D. WILSON.
First Methodist Church,
Decatur, Ala.

SIR: . . . If I were in your position I think I would write the Texas gentleman: "It has long been the inviolate rule of this editor to hope that none of the readers of The Christian Century are wife-beaters. I have signed your oath and placed it in the hands of our attorneys to be held in escrow for delivery to you upon receipt of your signature to the following oath: 'I, a prospective subscriber, hereby pledge upon my sacred word of honor that I do not beat my wife . . .'" . . .

CHESTER A. GRAHAM.
Farmers Union,
Jamestown, N. D.

SIR: . . . The only pledge required . . . in the Christian religion is "Jesus is Lord." This is the original loyalty pledge. Is it not good enough now, or does our friend want to rewrite the New Testament?

EARL N. KRAGNES.
Crown Heights Christian Church,
Oklahoma City, Okla.

SIR: . . . The demand is an expression of mistrust, an uncomplimentary implication concerning the integrity of the editor, and is utterly un-American in spirit and intent. Furthermore, it is a confession that the oath-demander is unable to judge for himself. . . .

ROY E. BOSSERMAN.
E. U. B. Church,
Richland Center, Wis.

SIR: . . . What would you think of the Christian in a communist country who would not answer the question, "Are you a Christian?" for fear of incriminating himself? . . . To be honest, fair and aboveboard with your subscribers, sign the oath. . . .

Methodist Church, L. R. TEMPLIN.
Liberal, Kan.

SIR: . . . It seems to me that the time has come, while our boys are dying on the battlefield because of communism, that those of us in positions of influence should do some things that we do not enjoy doing in order that a solid front shall be builded for the principles of freedom and the ideals for which our flag stands. Sure; take his dollar! HERBERT H. PARISH.
Temperance Education, Inc.
Chicago.

SIR: . . . When are the people of this country going to wake up to the fact that a real Communist would never hesitate to lie, and would sign such an oath in a minute? . . . L. J. PETERSON.
Presbyterian Church,
Paw Paw, Mich.

SIR: . . . Send the dollar back and keep your self-respect.

HARRY C. CULVER.
Trinity Methodist Church,
Pomona, Calif.

SIR: My advice . . . is to make full use of the envelope which the "gentleman from Texas" has sent you for returning his proffered dollar. And I would venture the suggestion that you fear his file of magazines will be extremely limited if he adheres to his announced policy of subscribing only for those papers whose editors will debase themselves by taking any such degraded oath as he has proposed. . . .

ROBERT M. HOPKINS.
Golden Rule Foundation,
New York, N. Y.

SIR: A child afraid of the dark may go serenely to sleep with his teddy bear posted as sentinel by his pillow. . . . If now adult children afraid of the dark demand their poor little straw-stuffed oaths, it is no test of your self-respect but rather an opportunity for you, mother-wise, to suggest gently, while giving him his oath, that the Father who demands no oaths is eternally vigilant. . . .

Freeport, Ill. MARY X. BARRETT.

SIR: . . . You being a Christian, your editorial force being Christians, answers the communist question for me. (How do I know this? I have read The Christian Century for years.) . . .

Otterbein College, J. F. SMITH.
Westerville, Ohio.

SIR: . . . You could say: ". . . Try us out. See if there is anything false in our ways. . . ." EDWARD E. LYONS.
Church of the Brethren,
Burnettsville, Ind.

SIR: . . . One of the things which make your publication the most outstanding Christian journal that I know is your perfectly frank editorial policy. Though this oath seems a small thing, I see it as the first step in a compromise with present efforts at thought-control. It is this insidious, seemingly harmless thing which is of far more danger to our democracy than any threat which communism holds. I will be exceedingly disappointed if you sign.

BEN F. BINKLEY.
Belmont Methodist Church,
Nashville, Tenn.

NEWS of the CHRISTIAN WORLD

Willingen Echoes In River Plate

At Their Annual Assembly, Paraguayan, Argentine Evangelicals Debate I.M.C. Resolutions

BUENOS AIRES, May 4.—The Confederation of Evangelical Churches of the River Plate met at Villa del Parque United Lutheran Church here last week for its 15th annual assembly. José Quiñones, executive secretary, reported that two new groups were received into membership during the past year—the Church of Grace and Glory, which has many congregations in the Argentine Chaco, and the Free Methodist Church, with parishes both in Paraguay and in Argentina. The assembly heard S. U. Barbieri and Jorgelina Lozada report on developments at the International Missionary Council's conference last summer at Willingen, Germany, which they attended as delegates. The River Plate churchmen then debated the Willingen resolutions; in general their response was enthusiastic. Jonás Villaverde, a United Lutheran pastor, was elected new president of the confederation, succeeding Adam F. Sosa, Methodist.

Anglican Church Consecrates First Argentine

During its more than a century's existence in Argentina, the Anglican church has worked primarily with English-speaking residents. It passed a milestone recently when it consecrated Seminarian Ariel Cristóbal as a lay reader. Cristóbal is the first Argentine to be so privileged; it is the first step toward his ordination as priest. Just now he is in charge of a sizable Spanish-speaking congregation at Templo San Pablo, the church founded by William C. Morris, noted Anglican clergyman and educator.

Girls' Hostel Honors Religious Educator

Lena C. Knapp's last official act before leaving Argentina permanently in March was to establish a hostel for Evangelical girls in Rosario de Tala, in the province of Entre Ríos. The hostel is named in honor of Miss Knapp, who has been perhaps the most widely known authority on religious education in this area. Rosario de Tala has more Protestants than Roman Catholics, and public reaction to the new institution has been overwhelmingly favorable. Total strangers have stopped at its door with good wishes and substantial gifts. The hostel will be occupied by girls from the countryside, where more than three grades of schooling are seldom offered. By living in the hostel they will have an opportunity to complete their education. First directress is Adelina Gonnet, a recent seminary graduate.

Trained Women Seminarians For Full-Time Work

Miss Knapp came to Argentina after 17 years with the former International Council of Religious Education and a brief period in Korea as a Methodist missionary. For the past 11 years she has been professor of religious education at Union Theological Seminary here. She trained scores of young women who are now serving all over Latin America in full-time religious work as deaconesses, pastors' assistants and church secretaries. She wrote a basic Spanish text in religious education and was on the editorial board of the quarterly *Educación Cristiana* from its inception. She helped found the Latin American Confederation of Methodist Women, which supports women missionaries working in several countries.

Ends 27-Year Pastorate At Scots Church

Douglas W. Bruce, since 1926 pastor of St. Andrew's Scots Presbyterian Church in Buenos Aires, surprised his Easter congregation with the news that for health reasons he had resigned. Dr. Bruce is only the fourth head minister in the Scots church's 124-year history. It discontinued its work in Spanish several years ago, and for some time its work in English has been steadily diminishing. Acting minister is John Kent.

And So Forth

New canon of St. John's (Anglican) Procathedral here is Henry Lawton.

Many tributes have been paid to the memory of Zona Smith, who for over 42 years was a Disciple missionary in Argentina. Despite ill health, she continued as editor of the monthly publication of the Argentine League of Evangelical Women until shortly before her death in December.

At the recent dedication of the new Baptist hospital in Asunción, Paraguay, the churches here were represented by Carlos de la Torre, Lorenzo Pluis and Santiago Canclini, Baptists, and Secretary Quiñones of the Confederation of Evangelical Churches of the River Plate.

The 40th issue and 10th anniversary number of the quarterly *Predicador Evangélico* (*Evangelical Preacher*) has just come from the press. It is dedicated in part to the 250th anniversary of the birth of John Wesley. This publication reaches 2,000 Protestant ministers and other workers all over Latin America.

The First Methodist Church (the American Church) on downtown Avenue Corrientes is rapidly becoming one of the largest and most active English-speaking congregations in Latin America.

Figures recently released indicate that the Argentine census of 1947, showing 15,893,827 inhabitants, recorded 310,633 declared Protestants. Since 1895 the population has increased fourfold, the Evangelical population twelvefold.

THOMAS S. GOSLIN.

Presbyterians Initiate Geriatrics Program

The Presbyterian, U.S.A., Board of Pensions has initiated a new program of care in institutions for its infirm and disabled ministers and their wives or widows. At the outset, the service will be limited to the care of 10 persons in two geriatrics hospitals, at Phoenix, Ariz., and New York city.

Plan Interchurch Aid to Yugoslavia

In View of Serious Food Needs, World Council Program Will Continue—New Church Law Impends

GENEVA, SWITZERLAND, May 11.—Arrangements for continuing interchurch aid to Yugoslavia were made during the recent visit to that country of three staff members of the World Council of Churches' interchurch aid department. Robert C. Mackie, department director, Robert Tobias, for the past five years secretary for Yugoslavia, and Ray Maxwell returned from their visit last Wednesday. (Maxwell will succeed Tobias in the Yugoslav post this summer when the Disciple representative returns to the U.S. to carry on ecumenical work in his own denomination.) As a result of crop failures and seed shortages, relief is again badly needed in Yugoslavia. The visitors reported that 20 per cent of the food, clothing, medicine and seeds sent will go to Orthodox churches, 5 per cent to Protestant churches and the rest to the Red Cross for distribution to other people in need, including refugees. Effective distribution is insured by the presence of Orthodox priests on all village Red Cross committees.

New Law to Define Legal Rights of Churches

The World Council representatives report that in view of recent Yugoslav legislation calling for more complete separation of church and state, a law is being drafted to redefine the legal position of religious communities. The law will be submitted to the Yugoslav People's Assembly. Dr. Mackie quoted a statement on the law made at a press conference by the Serbian Orthodox patriarch: "Although the draft does not include all the [recommendations] of the Holy Synod, I believe that if it is applied in good faith it will to a certain extent guarantee freedom to exercise religious beliefs and freedom of church activities." It was the visitors' impression that the relationship of church and state in Yugoslavia continues to be fluid, the state asking only that in its freedom the church refrain from any "subversive activities."

Praise Tobias' Ecumenical Work in Balkans

Mackie, Tobias and Maxwell were welcomed by leaders of the Holy Synod of the Serbian Orthodox Church and by officials of the government's Commission for Religious Affairs. During their visit, Yugoslav church leaders gave a number of "farewell banquets" in honor of Tobias. On his return here, Dr. Mackie paid tribute to Tobias for the ties of friendship and trust he has been able to forge with Yugoslavia. "He has made a remarkable and important contribution to ecumenical relations with the Balkan countries," he said. The World Council representatives attended the Reformed Church Synod at Novi Sad early in May. They also consulted with leaders

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of the theological faculty at Belgrade, the Serbian and Federal associations of priests, the Red Cross, an interdenominational Protestant group, and the Old Catholics.

Set Up World Religious Broadcasting Group

A World Committee for Christian Broadcasting was constituted late last month after discussions held in Bossey by a group of radio and television experts from Germany, Great Britain, Holland, Latin America, Switzerland and the U.S. The 12-member committee will represent all five continents. It will explore possibilities of exchanging information and program materials, coordinating ideas, and developing missionary radio stations. Although autonomous, it hopes to remain in close contact with the World Council of Churches and the International Missionary Council. A quarterly bulletin is planned, to be edited by M. Meyboom of Holland and the two presidents, Pastor Hans-Werner von Meyen, director of the church radio center at Bethel, Germany, and W. Burton Martin, radio executive of the (U.S.) National Council of Churches' Division of Foreign Missions.

French-Language Religious Series Progresses

This spring marks the 10th anniversary of the launching by Delachaux and Niestle, Neuchâtel publishers, of the now famous *Actualité Protestante* series of religious and theological writings in French. The venture began after Roland de Pury wrote that French-speaking Switzerland, spared the repressions suffered by occupied France, was called on to make the voice of Protestantism heard in Europe. During the decade the firm brought out 24 titles on all aspects of Christian thought and life in the modern world, including biblical commentaries and theological works. Among the authors many have come to be known as leaders of a renascence in Europe's Christian thinking—e. g., Karl Barth, Suzanne de Dietrich, Roland de Pury, Oscar Cullmann, Jacques Ellul. The series already enjoys wide circulation in Latin America, Canada and North Africa—not least among Roman Catholic readers. It is now being translated into English.

Y.W.C.A. to Expand Service

Meeting at Vevey, Switzerland, April 26, the executive committee of the World's Y.W.C.A. took steps to strengthen the association's work in the Gold Coast, West Africa, Uganda, Surinam, Korea and Ethiopia. On request, the mutual service committee headed by Mrs. Ba Maung Chain of Burma assigned workers from the U.S. and Canada to those countries. Helen Roberts, general secretary, praised the work of the Korean Y.W. for adolescent refugees; a worldwide appeal is to be made for support of a special service for hundreds of homeless Korean girls in need of vocational training. Y.W.'s in Australia, Canada and New Zealand are providing funds for a new training secretary in Malaya, and another is to be appointed in India. The committee endorsed support of the joint Y.W.-Y.M. service to refugees in Austria and Germany. Lilace Reid Barnes, president of the World's Y.W.C.A., is at present visiting associations in South Africa.

ROBERT B. TILLMAN.

Sees Protestant Flight from City

With Racial Character of Neighborhoods Changing, St. Louis Churches Plan Moves from Historic Sites

ST. LOUIS, May 15.—Protestant churches here continue to retreat from the heart of the city as Negro residential areas expand. Kingshighway Presbyterian (1,400 members) is leaving its large stone building to federate—not unite—with First United Presbyterian (200 members) in suburban University City. Eldon Clay Frye, since 1945 pastor of Kingshighway, will be minister of the federated church. Kingshighway is affiliated with the Presbyterian Church, U.S.A. Its new site is only a few blocks from that of First Presbyterian, also U.S.A., oldest Protestant church in Missouri. This correspondent was told that a Negro congregation tried to buy the old Kingshighway building, but was unable to raise the nearly $200,000 in cash that would be required. Only a half-block from that building is Centennial Christian Church, whose congregation is nearly all Negro. Three blocks west, on Union boulevard, the Episcopal Church of the Holy Apostles, second in size among St. Louis Episcopal parishes to downtown Christ Church Cathedral, is to be sold and the congregation merged with the Church of the Ascension nine blocks west. A. Malcolm MacMillan of Ascension will remain as rector of the new parish (to be known as Ascension) and Arthur E. Walmsley of Holy Apostles will be associate rector.

Pilgrim Congregational Debates Future

Pilgrim Congregational, also on Union boulevard, announced in its latest parish bulletin that a committee will be appointed to study the congregation's problems, "including the possibility of a merger with First Congregational Church." The committee will report before June 10. It is reported that the Pilgrim church council had turned down a merger invitation extended by First Church, now located in suburban Clayton near the Washington University campus. Allan Hackett is pastor of Pilgrim; First has been without a pastor since the death Feb. 16 of Ellis Hay. . . . How heavy is the migration of St. Louis' Protestants from the city is indicated in the annual report of Ladue Chapel in Ladue, our wealthiest suburb. The chapel is affiliated with the St. Louis presbytery but its membership represents a cross section of Protestant denominations. Established only 10 years ago, it now has nearly 1,300 members, of whom 236 were received in the past year.

Catholic Parishes Become Racially Integrated

While St. Louis' Protestant churches move out in the face of racial changes in their communities, Roman Catholics adopt a different course. Over 30 Roman Catholic parishes are now racially integrated. This correspondent has seen Negroes and whites kneeling together at their altars and receiving communion. A number of Negro Protestant

ministers have told him that their churches are losing many members every year to the Catholic faith. They say the Catholic appeal is especially strong to young engaged couples, who welcome the opportunity to be married at the altar by a white priest.

Billy Graham Concludes St. Louis Campaign

Billy Graham is to wind up his month-long St. Louis crusade with a mass meeting Sunday afternoon in Forest Park. Last Sunday he drew to the park a crowd estimated at 40,000. Total attendance at his meetings is expected to pass 300,000. So far there have been 1,300 decisions for Christ. During the first two weeks of the crusade attendance was disappointing; on several evenings only about half of the 12,000 seats at Kiel auditorium were occupied. Local supporters blamed the lag in popular response on the "lukewarmness" of press and radio. Of St. Louis' two daily papers, the morning *Globe-Democrat* gave daily coverage; the *Post-Dispatch* carried a big story and pictures after the first meeting April 17, then virtually ignored the campaign. Other reasons given for the poor response were the refusal of the metropolitan church federation to cooperate and the fact that only about 300 out of the area's 1,500 Protestant churches participated. (See The Christian Century for April 1, p. 397.) A layman who gave $5,000 to the crusade added another $2,500 last week.

Ethical Society Leader Insists Religion is 'Middle Class'

"Despite the marked class structure among religious denominations and within many denominations, organized religion is essentially middle class," James F. Hornback, youthful leader of the Ethical Society of St. Louis, declared recently in an address to the society and in an interview. Hornback, the son of a Missouri Methodist preacher, said that even the Ethical societies, "judged and feared by many as too highbrow," are really "disgustingly middlebrow." What those societies lack, he said, is a sense of mission; they are willing to wait for people to come to them, instead of taking their program to new people and new cities. He noted that Christian Science, a movement of approximately the same age, has "outgrown us a thousand times"—partly through an "easier way to salvation," but largely because of its "plan for growth and influence."

Catholics Follow Graham With 'Worldmission'

As Billy Graham moves out of Kiel auditorium, the Catholics move in with their traveling "Worldmission Exhibition." More than 200 exhibits of Catholic missions around the world, manned by the missionaries themselves, will be on display daily through May 21. The exhibition slogan describes Catholic missions as "God's front line against communism." Worldmission headquarters reports that over 105,000 adult tickets to the exhibit have already been sold and that 75,000 schoolchildren will be transported to the auditorium for carefully timed tours. As the mission opens May 17, a pontifical high mass, the first outdoor afternoon mass ever offered in St. Louis, is to be read on Memorial plaza in front of the auditorium. Catholics predict that it will attract more people than did

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Billy Graham's outdoor service in Forest park. Archbishop Joseph E. Ritter has invited non-Catholics to join with him in prayers for world peace at the outdoor service Sunday. Bishop Fulton J. Sheen will close the mission with a lecture May 21.

And So Forth

Giving ill health as the reason, Armin C. Oldsen has resigned after two years as speaker on the Lutheran Hour radio broadcast sponsored by the Lutheran Church—Missouri Synod. Oldsen succeeded the late Walter A. Maier. The program, which originates here, is broadcast over 1,100 stations in 58 countries and in 56 languages.

Methodist Bishop Ivan Lee Holt is in Monterrey, Mexico, where on Sunday he will dedicate the new Union Church, whose 160 members represent many nationalities and Protestant denominations. Bishop Holt helped organize the congregation in 1945.

Prof. Jaroslav Pelikan will leave Concordia Seminary (Lutheran Church—Missouri Synod) Sept. 1 to become professor of historical theology on the University of Chicago's federated theological faculty.

At the 114th annual convention of the Episcopal diocese of Missouri, Arthur C. Lichtenberger was installed as sixth bishop. He succeeds Bishop William Scarlett, who retired.

Last year First Congregational Church, Webster Groves, gave money for a trip to Europe to Rev. and Mrs. Ervine P. Inglis, who had served it for 14 years. Mrs. Inglis died before they could make the journey. This summer Dr. Inglis will go to St. Andrews, Scotland, for the International Congregational Council meeting, then join a seminar tour of western Europe conducted by the Congregational Christian Council for Social Action.

Local churches and ministers are being assigned an important part in the centennial program of Washington University, founded in 1853 by William Greenleaf Eliot, Unitarian who also founded First Unitarian Church here and was its first minister.

At the 89th annual meeting of the Missouri Congregational conference, Stephen M. Pronko of Brentwood Congregational Church helped commission his son, Dr. Robert C., as a medical missionary to Puerto Rico. JOHN T. STEWART.

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Next, Guatemala?

Protestant Minister Is Killed by Mob as He Opens Village Revival Series

An indication that the campaign of violence against Protestantism in Colombia may be spreading to other Latin American countries is to be seen in the murder on April 6 of Maximiliano Vaquez, young pastor of the Pilgrim Holiness chapel in the village of Alotenango, Guatemala. Vaquez was stoned and beaten to death by a mob as he attempted to open a two-meeting revival with the assistance of a visiting Baptist evangelist. He had obtained permission from the mayor to hold the services in the public square, but on hearing rumors of trouble moved the meeting to the courtyard of his church. During the opening prayer 200 people burst in crying "Death to the Communists." (It has been noted that efforts are being made to identify Protestantism with communism in Guatemala, already torn by Red agitation.)

As the congregation of 50 fled to the countryside, the mob destroyed the chapel interior and furnishings, then went on to ransack the Protestants' homes. Vaquez and his wife went to their home and managed to hide their child under a mattress. Then the rioters rushed in, dragged him to the street, beat him and left him dying.

Although Protestants in Guatemala have suffered heckling, vandalism and stonings, Vaquez is their first martyr in recent history. At his funeral service in Guatemala City, a record procession of 2,000 followed his coffin to the graveyard. Police have arrested 40 suspects, but it is said that little can be done to fix responsibility for the murder. The parish priest of Alotenango, implicated in the plot through testimony of some of the suspects, is reported to be in hiding in a Guatemala City church. Apparently the last has not been heard of such violence: a student from the Central American Bible Institute has since been stoned, and another Protestant pastor is reported to have been threatened with a fate similar to Vaquez's.

Hold Protestant Services In Monastery

The Roman Catholic monastery of Schaan in the principality of Liechtenstein has given permission to Protestants in the area to hold services in one of its rooms on the first Sunday of every month. There are 900 Protestants in Liechtenstein.

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Laud New Mexico Legislative Acts

Baptist Report Points to Rejection of Bills Which Would Have Lowered State's Moral Standards

TUCSON, ARIZ., May 19.—In an evaluation prepared for the *Baptist New Mexican*, Sen. Calvin Horn of Bernalillo county says that the record of the recent session of the New Mexico legislature "stands up well." The legislators turned down bills which would have permitted fraternal or religious groups to operate slot machines, allowed liquor establishments within 1½ miles of military posts, charged the cost of local option elections to the citizens petitioning for them, increased the number of liquor licenses, and reduced from a year to six months the period for which drivers' licenses are revoked after first drunken driving charges. Sen. Horn considers the outstanding measure adopted by the legislature one that gives local governing agencies power to veto action of the state liquor director in transferring or granting liquor licenses. In other constructive actions the legislators established a youth commission, increased the penalty for unlawful possession of narcotics, granted aid for the education of handicapped children, and made appropriations for a new penitentiary and for added facilities at the mental hospital at Las Vegas and the boys' home at Springer.

Despite Protests, Racing Season Is Extended

In spite of protests from the presidents of Tucson's chamber of commerce, ministers' association and council of churches, Gov. Howard Pyle signed into law a measure extending from 30 to 45 days the dog and horse racing seasons in Pima county (Tucson) and slightly lengthening the seasons in other parts of the state. In doing so, he assured critics that the racing commission would not actually extend the seasons until after the legislature again is in session. However, on May 13, the racing commission announced that there would be 45-day seasons for both dog and horse racing in Pima county next winter and spring.

Arizona Relents, Makes Bingo Legal

Bingo is again legal in Arizona, under certain conditions. In February the state attorney general had ruled that bingo violates Arizona's antigambling laws. (See The Christian Century for April 8, p. 422.) On May 5, in response to strong pressures, his office announced that "bona fide" church and charitable organizations may sponsor bingo games and offer prizes so long as they charge no one a fee to play. Irwin Cantor, assistant to the attorney general, explains that players may be given an opportunity to make "voluntary contributions" after the games are over, that bingo is legal so long as there is no direct relationship between the donations and the prize. Fr. Don Hughes of St. Ambrose Catholic Church in Tucson greeted the decision with joy. "Once more people can enjoy a pleasant and harmless evening of

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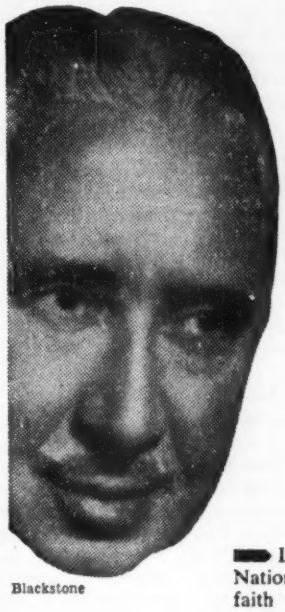

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bingo," he said. The Friday night after the change in ruling was announced, 600 players gathered at his church as weekly games were resumed. "Voluntary contributions" were received from all participants after each of the two periods of play.

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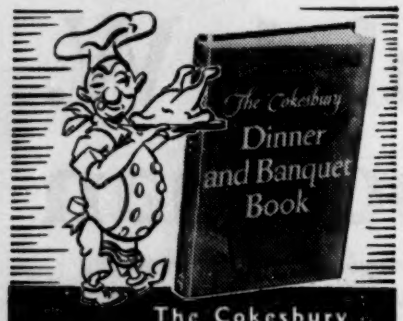

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Meanwhile, Protestant leaders protested the implication in front-page newspaper headlines that *all* Tucson churches welcomed the new decision and were about to open bingo games. Paul David Sholin of Mountain View Presbyterian Church, chairman of the Tucson church council's social action committee, reported that a check of 22 churches in the council showed that none of them had ever sponsored bingo and that none intended to begin now.

Phoenix Church Council Adopts Creedal Test

Belief in the divinity of Christ is now a condition of membership in the three-month-old Phoenix council of churches and ministers. The new provision was recently incorporated into the constitution. The question of a membership requirement arose after Spiritualist, Unity Truth and Four-Square Gospel adherents expressed interest after an invitation to join the council was broadcast to all churches in the area. Some "ministers" from these groups joined. Other religious leaders questioned the propriety of so broad a basis of membership, and a committee was appointed to study the matter. The recent decision raises questions concerning the status of Spiritualist churches which belong to the council and have been cooperating in its projects.

Tucson Gives Liszt Oratorio First U.S. Hearing

Franz Liszt's "Christus" oratorio had its American premiere during Holy Week at the auditorium of the University of Arizona here. The presentation was a joint project of the Tucson symphony orchestra and the newly organized 150-voice civic chorus. Music lovers and religious leaders who heard the performance expressed amazement that this work is not better known. Frederick Balazs, director of the symphony, said that only one copy of the score could be found in the U.S.—a mouse-gnawed manuscript in a New York library. Liszt wrote the oratorio while living in a Franciscan monastery in Rome. It deals with the birth, life and resurrection of Christ, and takes its musical quality from Gregorian chant. At the initial performance in Weimar, Germany, in 1873, the oratorio was badly executed, and consequently got a poor reception.

Methodist Leadership Stymies Cooperation in New Mexico

Reports from a number of religious leaders in New Mexico indicate that lack of cooperation on the part of Methodist leadership is responsible for the low level of cooperative Protestant work in that state. Some time ago, following two successive annual pastors' conventions, a tentative constitution was drawn up for a state council of churches. Disciple, Congregational Christian, Episcopal and Presbyterian groups gave the idea their enthusiastic endorsement and signified their desire to participate. A number of Methodist pastors also were in hearty accord with the proposal, but their bishop turned thumbs down and, according to reports, the question was never brought before an official Methodist body for action. Although the proposed constitution stated that affirmative action of four bodies would be enough to bring the council into being, it has been thought unwise to proceed without Methodist support. The entire matter is being held in abeyance pending a change in Methodist leadership or attitudes.

Spanish, English Unite At Taos Presbyterian

First Presbyterian Church of Taos, N. M., occupies a Spanish colonial-style building of unusual beauty situated in the center of Kit Carson state park. Designed by John Gaw Meem, widely known for his work in southwestern architecture, it was erected at a total cost of $51,000, and dedicated last October. The interior features log-beamed ceilings, pale green floors, white side walls with terra cotta wainscoting, and a blue dorsal wall and gold dorsal curtain. Members of the congregation built and finished the pews. Two-thirds of the congregation is Anglo-American, one-third Spanish-American. Services are conducted in English, but officers and leaders come from both groups. John J. Marse, formerly of Allen Memorial Presbyterian Church at Edna, Tex., was installed as pastor at the time of the dedication.

And So Forth

First Presbyterian Church, Albuquerque, N. M., has completed its campaign for $600,000 to finance a new church building which, with its grounds, will occupy an entire city block.

Protestant and Jewish choirs from neighboring communities joined together in Arizona's first intercity church choral festival, sponsored at Encanto bandshell in Phoenix May 3 by the state federation of music clubs. HAROLD L. LUNGER.

Challenge Civil Rights Bill

Oregon Group Headed by Rector Seeks to Obtain Statewide Referendum

PORTLAND, ORE., May 20.—Oregon's new civil rights legislation making it illegal for public eating, lodging and amusement places to discriminate against persons because of race or religion is being challenged by a Portland group headed by an Episcopalian pastor. (See The Christian Century for May 20, p. 612.) The Civil Freedom Committee, of which Elbert D. Riddick, rector of 55-member Church of the Good Shepherd, is president, is seeking signatures on petitions calling for a statewide vote on the issue. Unless enough signatures are obtained by July 21, the civil rights bill will become law. Says Mr. Riddick: "The basic issue of the referendum is to maintain the right of freedom in association."

The rector by no means speaks for official Episcopal sentiment. Bishop Benjamin D. Dagwell of the Oregon Episcopal diocese, vice-chairman of the Civil Rights Committee which initiated the bill, has recognized Mr. Riddick's privilege to challenge it, but declares that he himself will continue to work for the civil rights bill, which the legislature adopted by an overwhelming majority. Dean Joseph L. O'Rillion of St. Stephen's Cathedral points out that when the civil rights bill was under consideration, all the clergy of the Portland area voted a resolution favoring civil rights.

MARK A. TALNEY.

An Open Letter to American Christians . . .

THE CHALLENGE TO THE CHURCHES

● Today, perhaps as never before, the Churches of America are called upon to proclaim the Word of God to a nation where fear and confusion are deep and widespread.

● In our times the American people must make hard decisions, decisions whose effects reach far into the future of our nation and of the world. Christian people are asking: What does the Gospel of Jesus Christ have to say about these decisions? We cannot evade this question.

● There are ominous signs in the land:

● The United Nations is under increasing attack from many quarters. Our reciprocal trade agreements, our programs of economic rehabilitation, our mutual security commitments, and other expressions of our mutual interest and common responsibility in the free world are challenged. Strident voices are urging the United States to "go it alone."

● McCarthyism is riding high. The necessity of protecting our institutions against communist subversion has been made the occasion for a frightening misuse of the investigative powers of Congress. The irresponsible behavior of some Congressional committees, coupled with the hysterical witch-hunting activities of private individuals and groups, has spread fear and intimidation and confused real dangers with false ones. Abuse of the investigative power of Congress threatens the integrity and responsibility of our courts and of the Executive branch of government, indeed of the legislative function of Congress itself.

● Racialism is powerfully with us yet, though it seems to be on its way out, at least as official policy. In its dying gasps "white supremacy" is raising its ugly head in many places, often within the Churches themselves.

● Gross economic injustices still prevail. Millions of Americans live in terrible financial insecurity. Yet there are many persons who fight every social effort to make equality of opportunity a reality and to maintain a high and stable level of economic activity.

● In our Churches are many voices. Some say that religion should keep its attention focused on man's spiritual life and ignore "worldly" considerations. Some say that religion is concerned only about the "individual," not about society. Some say that the task of religion is to defend the status quo. Some seem to say all of these things at once. But we believe that Jesus Christ is the judging and transforming power in all human life, physical as well as spiritual, social as well as individual.

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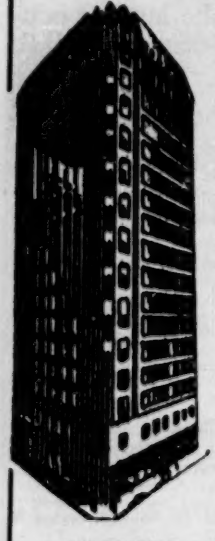

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NEW YORK

Explains Scottish Church's Polity

General Assembly, Which Meets in May, Has Full Autonomy—Moderator to Share in Coronation

EDINBURGH, May 5.—The presbyterian order of government is familiar: first the session elected by the congregation and presided over by the minister (also elected by the congregation but assigned by and responsible to the presbytery); above the session, the presbytery composed of all the ministers in an area and one elder from each session; above the presbytery, the synod; and (generally) above all, the General Assembly. In the Church of Scotland, the assembly is composed of "commissioners" appointed for a year by each presbytery. Theoretically, ministers and elders sit in the assembly in equal numbers, and they have equal rights to speak and vote. The queen has a commissioner of her own, the Lord High Commissioner, who sits near the moderator, a minister elected annually. The Church of Scotland's General Assembly, which meets later this month, has as complete autonomy as any free church. Nevertheless, there are movements for some reformation of its procedure. (See The Christian Century for March 11, p. 303.)

Special Supplement Will Report Assembly

The General Assembly has not yet found the money to resume publication in book form of its proceedings and debates. The 1952 *acta* are still being held in typescript for consultation at church headquarters here. A somewhat confused discussion at that assembly left the publications committee with no option but to produce some form of popular explanatory report apart from the time-honored assembly number of *Life and Work*. That comes in July, when assembly notes are admittedly not "hot news." Accordingly, this year the June *Life and Work*, assisted by the fact that the first Sunday of June falls on the latest possible date to include assembly material, will contain an assembly supplement called *Gist*, which will also be available separately. It remains to be seen how large a demand there will be for the supplement. Personally, your scribe has always felt that the assembly number of *Life and Work* was the least popular of the monthly's 12 annual issues—an opinion he can give without offense since for years he wrote the "assembly impressions" in the July issue.

Assembly May Take Stand On Central Africa

J. Pitt-Watson, moderator-designate of the Church of Scotland General Assembly, told reporters recently that the Central African Federation problem is so complex that no one can pronounce a Christian judgment on it dogmatically. He said the assembly will have to make its own judgment and take its own stand. Usually the assembly is well in advance of thought in the church at large and in the country generally. There are special historical reasons for Scottish churchmen to have sensitive consciences as regards the inhabitants of the lands concerned. On the other hand, they are reluctant to see the present unsettled conditions prolonged.

Attacks Reliance on Sales For Parish Expenses

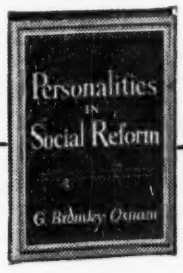
The other day Finlay Clark of Banff launched an attack on the practice whereby members of congregations escape responsibility for systematic giving by relying on an annual sale sponsored by the woman's guild. Time was when a special sale for missions or a new organ or some other urgent need was carried through with enthusiasm. (He might have added that in some cases the sale was camouflaged as for missionary or congregational funds, then if a sum was needed to square congregational accounts, the money was used for that purpose and only a wretched fraction allotted to the proposed beneficiary.) Now, says Dr. Clark, the woman's guild is expected to raise all the funds needed to keep the congregation going, while other members of the church sit back and do nothing. He suggested that congregations specify a minimum annual subscription. It must be admitted that about two-thirds of the adult members of the Church of Scotland give not more than £1 annually, and perhaps half of the others nothing at all.

Moderator's Share in Coronation Gratifies Scotsmen

Scotsmen are gratified by the decision that the moderator of the Church of Scotland's General Assembly is to be associated with the Archbishop of Canterbury in presenting the Bible to the queen during the coronation. (See The Christian Century for April 15, p. 452.) This will be the first time a non-Episcopalian minister takes an active part in a coronation at Westminster Abbey. It may be of interest to note that the ceremony of presenting the Bible has been part of the coronation service for over 400 years. It began in 1547 at the coronation of 10-year-old Edward VI. He was a thoughtful child with a good memory, and when he saw that only three symbolic swords were being carried before him he asked where the fourth was. The officials did not understand what he meant, and he explained that he saw no "sword of the Spirit, which is the Word of God." Immediately a Bible was brought in. Ever since, presentation of the Bible has been an important part of the ceremonies.

Temperance Society Deplores Lifting Strength of Beer

The Temperance Society is disturbed by the fact that the strength of beer has been raised for the coronation year. At its annual meeting A. Harold Bibby, chairman of Martin's Bank, pointed out that with £751 million being spent annually on alcohol, £769 million on tobacco and some £600 million on gambling, one cannot support the claim that no more economies can be made in the family budget without depressing the morale and the physical standards of the country. Although many a domestic budget is cut to the bone without expenditures in these three categories, it is no doubt true that such vast sums spent on luxuries divert funds from necessities and domestic improvements and are socially uneconomic. INNES LOGAN.



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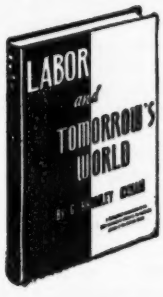

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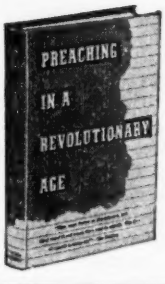

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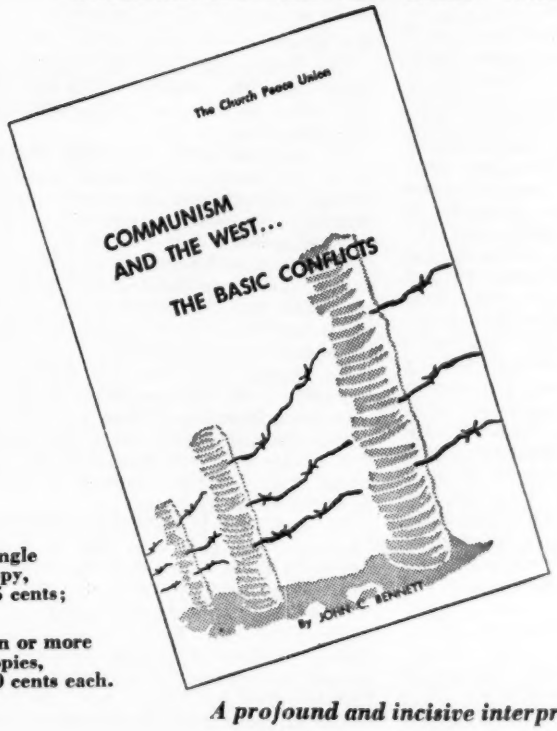

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Japan Christian Council Reports

Annual Meeting Stresses Evangelism—Revise Downward Estimate of 'G.I. Babies': 3,970

Tokyo, May 6.—At its annual meeting here late in March the National Christian Council, most inclusive Protestant body in Japan, heard a report by a special committee on a two-year study of "Fundamental Policies for Evangelism." The report will form the framework for the evangelistic activities that will be pressed forward in preparation for the centennial of Protestant missions in Japan in 1959. Emphasis will be on city and occupational missions, labor churches, rural extension, evangelism in fishing and mining villages, prison visitation and special work among students. Increased church membership was reported at the annual meeting as the result of visitation evangelism and the Christian family life movement. Cooperation with the council's work in local situations is to be encouraged by a change in the constitution to admit city and prefectural councils of churches to the national body as constituent members. The commission on international relations presented a statement on peace, disarmament and world order which the annual meeting adopted and sent to other Asian national Christian councils. During the past year more intimate relations with other Asian churches than ever before were maintained by correspondence and visitation. M. Kozaki was re-elected moderator. Bishop H. Yashiro (Anglican) and Pres. K. Hirarai of the Lutheran seminary here were chosen joint vice-moderators.

Semiautonomous Commissions Are Busy

Within the National Christian Council of Japan are several semiautonomous working commissions. That on Christian literature has brought out a series of 12 volumes on modern Christianity. Another series (10 volumes) prepared by the faculty of Tokyo Union Theological Seminary practically offers a seminary extension course in itself. Still another series, a translation of Christian classics, is under way. The commission on audiovisual aids has enlisted the cooperation of a half-dozen regional radio stations in broadcasting the Christian message for an average of seven hours a week at almost no cost. The small radio studio in the Christian Center building sends out a constant stream of programs, recorded services, "paper dramas," filmstrips and other materials. The newly constituted church school department will continue the work of the former National Council on Christian Association (the prewar National Sunday School Association) in training church school leaders, preparing curriculum materials and promoting high standards in local groups.

Christian Schools Swamped by Requests for Admission

With the beginning of the new school year, Christian educational institutions are bulging at the seams. Some 72 schools, mostly of high school to university grade, have enrolled 103,000 students, and from five to ten times this number applied for admission. All maintain ministry of education standards and are accredited on the same level as government schools. Their special offerings are in the field of Christian influence through chapel worship services and Bible instruction in classrooms. At least half of the new accessions to the church continue to come from and through these schools, a number of which recently reaffirmed their organic relation to the churches which founded them. At the new International Christian University, 199 selected students have entered the first class and are studying in the most beautiful and adequate educational building in Japan, under what is perhaps the most distinguished faculty. The air of hopefulness, the unbounded enthusiasm and the high academic ideals are evident to anyone who visits the 365-acre campus, and are a challenge to all who are connected with other Christian schools in Japan.

'G.I. Babies' Estimate Continues to Shrink

The latest in the continuing estimates as to the number and condition of "G.I. war babies" born out of wedlock to Japanese mothers was released yesterday in a welfare ministry survey. The *Asahi Shimbun-Nippon Times* reports that the survey lists only 3,970 such children, a figure officials describe as "unexpectedly small." Only 480 of the children are being raised in institutions; 1,704 are being cared for by their mothers, and the rest by relatives. Of the total, 3,004 have Caucasian blood, 400 Negro, 86 "undetermined." Names and addresses of 2,689 (77 per cent) of the fathers are known. Thirty-five of them are Filipinos, 104 Australians, the rest Americans. The survey found that 84 per cent of the custodians of the children do not believe that their charges are being discriminated against by neighbors.

And So Forth

The Evangelical Lutheran Church recently celebrated completion of a new student center in Ichigaya, Tokyo, with special evangelistic services.

The National Christian Council has set up a new committee on Christian work among students which aims to promote and coordinate the efforts of local and denominational agencies.

The Southern Baptists have purchased a four-story concrete building in Kyoto for conversion into a 30-room hospital, with nearly 100 beds. Next spring they will open a junior college of nursing.

E. Stanley Jones has just finished a three-month evangelistic campaign in 70 cities throughout Japan. Over 30,000 decision cards were signed. Dr. Jones reports that people of every class and age are giving the Christian message a more earnest hearing than ever.

Mr. and Mrs. Harper Sibley and Paul Limbert of the U.S. have been in Japan helping in the celebration of the 50th anniversary of the Y.M.C.A. in this country.

Under the joint auspices of the Omi Brotherhood and Rotary International, Melvin J. Evans of Chicago conducted a mission to Japanese businessmen during March and April.

The Japanese Anglican church has sent

two ministers to Okinawa—H. Nose of Tokyo and M. Goto of Kobe—to carry on intensive church development and training activities. CHARLES IGLEHART.

May Appeal Liquor Law

Colorado Temperance Group Plans Test of Legislature's 'Saloon' Bill

DENVER, May 19.—The Colorado interchurch temperance movement is planning an appeal to the state supreme court on a bill passed at the recent session of the legislature. The bill removes the present restrictions on liquor outlets which require that in order to obtain a license they do 51 per cent of their business in the sale of food. It substitutes a provision that such outlets need have only the facilities for serving meals. The measure is being referred to as the "saloon" bill, since in effect it permits the return of the old-time saloon, expressly banned by the state constitution. The interchurch temperance movement did succeed in securing passage of a bill which provides that places of business whose application for a liquor outlet license has been denied must wait two years before making another application.

4-H Clubs Share in Rural Life Sunday Services

All over Colorado on Rural Life Sunday, May 3, 4-H clubs took part in worship services in rural churches. Gov. Dan Thornton had issued a proclamation calling for observance of the day. The Colorado council of churches and the Christian Rural Overseas Program cooperated with Colorado A. & M. College at Fort Collins in preparing a four-page leaflet recounting the progress of 4-H clubs and news of the 25th anniversary of Future Farmers of America. Members of the clubs are particularly interested in the "Operation Peep-Peep" sponsored by CROP and the Heifer Project to send baby chicks to Egypt and improve the native strains there. Of the first shipment of 30,000, 1,000 came from Colorado.

Family Relations Council Sponsors Conference

Professional and lay workers in the field of family relations gathered at the University of Denver May 8 for the annual conference of the Rocky Mountain council on family relations (Colorado, New Mexico, Wyoming). Principal speaker was Judge Paul W. Alexander of the Toledo, Ohio, domestic relations court. He addressed a noon luncheon and an evening public meeting, and directed a panel discussion for the conference's legal section. The council is affiliated with the National Council on Family Relations.

Colorado Disciples Meet in Pueblo

A thousand delegates from Colorado Disciples of Christ churches attended the 70th annual state Disciple convention at Pueblo April 30-May 3. Present as guest leaders were Pres. Eugene Briggs of Phillips University, Enid, Okla., and Roy L. Thorpe of the United Christian Missionary Society and Charles Wilson, youth worker, both of Indianapolis. Lewis Akers of Abilene, Tex., addressed the lay section of the convention. Mrs. Stella C. Peck of Bloomington, Ill., Mrs. June Stanley of Indianapolis, and Mrs. Elmer Boyer, missionary from Bolenge, Africa, participated in the general convention program and in the sessions of the women's fellowship.

Denver University TV Show Pleases

"Signs of the Times," a late Sunday evening television show sponsored by the University of Denver, is becoming increasingly popular with Protestants in the area. It features Chaplain Glen Olds of the university in an informal talk. Chaplain Olds was the speaker at the Denver area's Easter sunrise service in the park of the Red Rocks. FREDA S. O'NEALL.

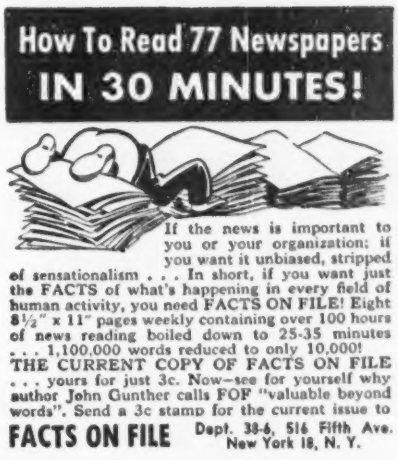
The Church Roll

A. Dudley Ward, Canadian-born Methodist minister who has been director of studies for the National Council of Churches' department of the church and economic life, has been named executive secretary of the Methodist Church's new Board of Social and Economic Relations.

During June Pres. O. P. Kretzmann of Valparaiso University, Lutheran Church—Missouri Synod institution in Indiana, is conducting a series of retreats at Geneva, Switzerland, for officers and enlisted men in the European theater.

The first "churchwoman of the year" award made by *Church Management* in connection with its third annual Washington Pilgrimage went to Mrs. Leslie E. Swain, American Baptist leader whose home is at Craigville, Mass.

Recent deaths in the field of religion: Charles A. Stanley, Congregational Christian missionary emeritus who during his service as an educator in China became widely known for the training programs he instituted for young Chinese ministers, at Claremont, Calif., on April 29, at the age of 74. . . . A. J. McKelway, Presbyterian minister and former chief of the Veterans Administration chaplaincy service, on April 29, at the age of 55. . . . Fred Mitchell, British home director of the China Inland Mission, and Paul Kinding Snead, U.S. Methodist missionary and school principal at Ipoh, Malaya, in the crash of a British jet airliner near Calcutta, India, May 2. . . . T. Tertius Noble, British-born musician and widely known composer of sacred music, who served 1913-43 as organist and choirmaster at St. Thomas' Protestant Episcopal Church, New York city, on May 4, at the age of 86. . . . Carl A. Felt, retired Methodist missionary who in 1922 founded Peiping Theological Seminary in China, on May 4, at the age of 76. . . . George R. Grose, formerly a Methodist bishop, president of DePauw University, and for many years religion editor of the Pasadena, Calif., *Star-News,* on May 6, at the age of 81. Until recently, Dr. Grose had been The Christian Century's news correspondent in southern California. . . . Archibald Lang Fleming, first bishop of the Arctic for the Anglican Church of Canada, on May 17, at the age of 69. He was known as the "flying bishop" because of his airplane flights over northern Canada and subarctic areas in ministering to his diocese, which covered 1,250,000 square miles.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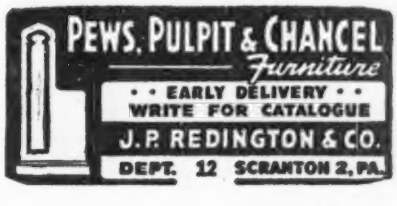

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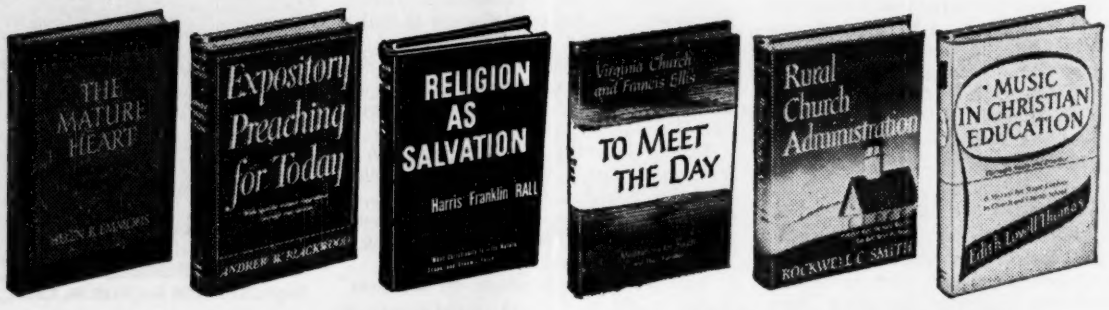

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